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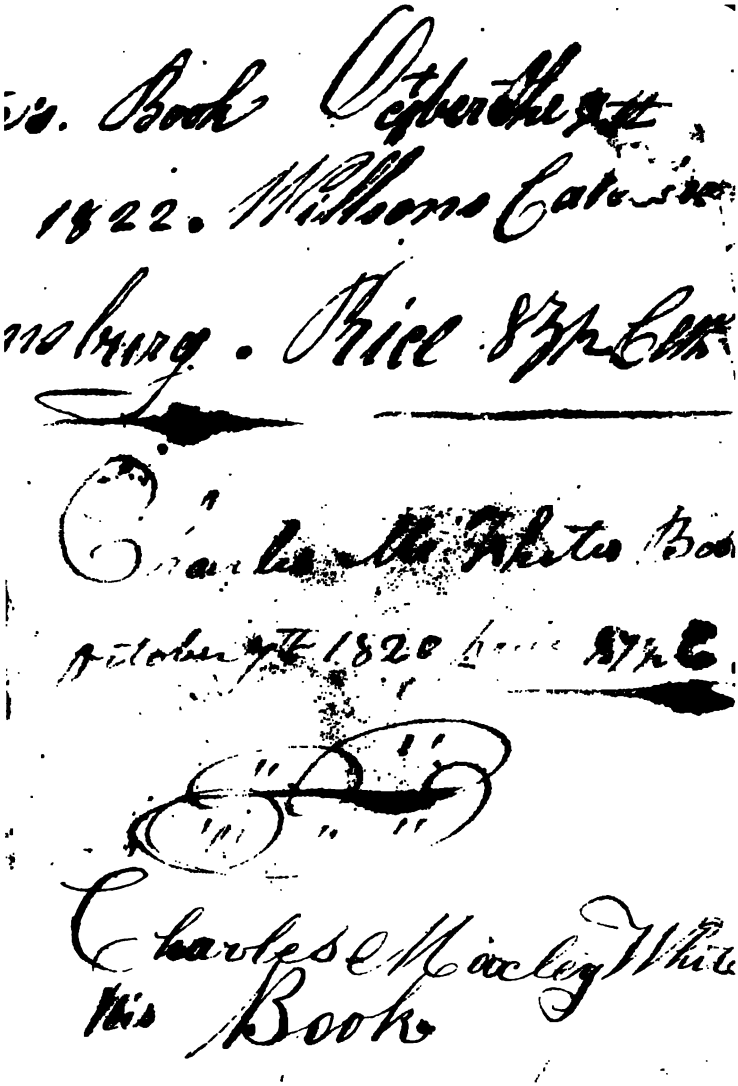
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AN

EXAMPLE,

OF

PLAIN CATECHISING

Upon the

ASSEMBLY's

SHORTER CATECHISM:

HUMBLY OFFERED

As an Help for instructing the Young and Ignorant in the knowledge of the Principles and Duties of the Christian Religion, with the Grounds thereof, and that in a very comprehensive manner.

WITH A

PREFACE,

BRIEFLY DEMONSTRATING THE TRUTH OF THE CHRISTIAN RELIGION, AND THE UNREASONABLENESS OF INFIDELITY.

BY THE REV. MR. JOHN WILLISON,

Minister of the Gospel in Dundee.

Hold fast the form of sound words.—2 *Tim.* i. 13.

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THE PREFACE.

IN Scotland, the ministers are obliged by their church rules and constitutions, to be much employed in the work of *Catechising;* and the good fruits of it do appear; for there the people (comparatively speaking) are generally knowing and orthodox: whereas, in those places where catechising is neglected, ignorance and error do wofully prevail. It is found by experience that there is more knowledge diffused among the ignorant and younger sort by one hour's catechising, than by many hours preaching: for, by the method of catechising, the attention is provoked, as well as the understanding instructed, and memory gratified; whilst many excellent sermons are lost through the non-attention of the hearers, or the weakness of their memories.

In the primitive church, *catechising* was very much their work. They had many ministers set apart for it, called *Catechists;* and sundry of their most eminent lights were so called, for their excelling and diligence in this good work. Before persons were admitted to the full communion of the church, they were from time to time to be catechised, and kept under trial; and, till such time as they were judged fit to partake of the sacrament, they were called *Catechumeni.*

Our Lord doth enjoin all his ministers to be careful to feed the lambs of his flock, as well as the older sheep, John xxi. 15. And accordingly we find his apostles took care to feed the babes with milk before they were able to receive stronger meat, 1 Cor. iii. 1, 2. Heb. v. 12. As we have our *Catechisms*, so they had *Forms* of instruction in which the young and weak were *catechised*, called a *Form of Knowledge*, Rom. ii. 20. *a Form of Doctrine*, Rom. vi. 17. *the Form of Sound Words*, 2 Tim. i. 13. *the first Principles of the Oracles of God*, Heb. v. 12. and *the Principles of the Doctrine of Christ*, Heb. vi. 1. In these were both Theophilus and Apollos catechised, Luke i. 4. Acts xviii. 25. in both of which texts, the word in the Greek is *Catechised*, which we have there rendered *Instructed.* The apostle Paul doth require the people of Galatia to give all encouragement and support to those who laboured in the work of catechising among them, Gal. vi. 6. *Let him that is taught in the word, communicate to him that teacheth in all good things*, In the original, it is, Let him that is *catechised*, communicate to him that *catechiseth.* This office is not below the most learned divines, seeing Christ sets himself a pattern to us in it, by catechising his disciples, Matth. xvi. 15, 16.

We in this national church, through the Lord's mercy, are provided with excellent Catechisms, both Larger and Shorter, for our help in Catechising, And the Assembly's *Shorter Catechism*, established in this church about ninety years ago, (which both we and the body of Protestant dissenters in our neighbouring nations do receive and teach our children by) is judged the most excellent summary we ever had, in so small a compass, of the great principles of the Christian religion, extracted from the word of God. It hath been greatly esteemed in foreign parts also, and upon that account hath been translated both into both *Latin and Greek.* In the hand of divine Providence, it proves

a noble fence against error, wherever it is received; and therefore the adversaries of truth are not a little displeased with it.

There was a very wild attempt lately made by an anonymous author to alter our *Shorter Catechism*, which was printed at London in the year 1735, under the title of *The Assembly's Shorter Catechism Revised*. But the alterations therein made, being visibly designed to favour various errors now spread among us, several of the Judicatories of this church judged themselves bound to give warning against the poison of it. Besides, there were *Remarks* made upon it by a very judicious author at London, (to whom we stand much obliged) which have been dispersed both there and here as an antidote against it.

By the foresaid attempt I have been excited to consider our Shorter Catechism more closely than before, and must now own, the more I view it, I am the better pleased with it, and desire to bless God for raising up such noble instruments in the last age to frame it for us: and do reckon it a great mercy, that we have not a catechism of this kind to frame and settle among us in this degenerate and licentious age.

The *Shorter Catechism* being evidently founded upon the word of God, and a part of our standards to which we stand solemnly engaged; it becomes the lovers of truth to adhere firmly to it, and contend for it, as a most valuable attainment in our reformation, and always to wish and pray that it may be preserved entire to us and our posterity, and that generations to come may be trained up in the use of it to the latest ages.

We have had many *Explanatory Catechisms* upon it published, which have been most useful for increasing knowledge among us: but having observed in these which I have seen, that either the answers are too prolix for the memories of learners, or else too short to explain the nature and reason of things, I have humbly made essay, in the following Catechism, to observe a *medium* between the foresaid extremes, and likewise to take in many things omitted by others.

It is highly the concern of us all to be well seen in the knowledge, and fixed in the belief, of the great truths of our holy religion, summed up in the *Shorter Catechism;* especially in this shaking time, when the winds of error are blowing, and the most sacred fundamental truths are openly attacked by Deists, Socinians, Arians, and others. As it is surprising to observe how fast erroneous books are spread and bought up at this day, so it is astonishing to behold to what height infidelity and damnable heresies are arrived in our age: while we who profess Christianity do wrangle with one another, alas, *Infidelity* doth prevail against us all! And it may cause us to tremble, to think what shall be the issue, if the God of truth do not in mercy arise and stop its career.

Whence is it that *Infidelity* abounds, and the Christian revelation hath so many enemies? Alas! many are so bent to indulge themselves in vicious practices, that they can't endure Christ's holy laws which check them therein, and therefore study by all means to darken these truths and facts upon which these laws are founded, that they may render revelation doubtful and uncertain; and further, that they may make it quite needless, they labour, to advance *Reason* as a sufficient guide in matters of religion, and as that which may conduct us in the *way to happiness.*

Put if the bias of such persons to sensual lusts and pleasures would *allow them freely* to think upon this subject, and impartially to view *the noble design* and convincing proofs of Christianity, the mere fully

would they be satisfied of the necessity and excellency, as well as of the truth and certainty of the Gospel revelation, and of its divine original. And, if my testimony thereunto could have any weight, I can say, after the most serious inquiry, I have full freedom to give it, and which I here offer with all humility upon the following grounds:

Altho' my natural light or reason be sadly corrupted, yet the remains of it tell me there is a God, and that he ought to be believed in what he saith, and obeyed in what he commands. And by the clearest evidences I am assured, that the mind of God, with respect to my salvation, is only now discovered to me in the Christian revelation, which I see is the completion of the Jewish institution. And this revelation, I find, doth confirm and perfect the religion of nature, seeing it corresponds with the dictates of natural reason and religion, and comes seasonably unto me to supply the great defects thereof.

Tho' the light of nature intimates to me, that my life should be just and virtuous, and that I should shun what is offensive to God, and that he ought to be worshipped and glorified by me his creature, yet it leaves me ignorant of the right way and manner of doing it: but the Christian revelation doth both inform me how God is to be worshipped and served, and also with the strongest arguments enforces that which is the design of natural religion, *namely*, the abandoning of sin and vice, and the practice of virtue and piety. This is the scope and aim of all its mysteries, precepts, promises, threatenings, examples, miracles, &c.

I find those who have had no more than *Reason* to guide them, had but faint discoveries of divine things, and these notices had but small influence on their minds and practices; hence they generally entertained unworthy notions of God, and run into gross idolatry, and the practice of the greatest abominations: but the Christian revelation gives us a noble description of the perfections of God, and of the worship and duties he requires as suitable thereunto; and withal, offers us grace to conform our souls unto them.

Natural Reason can give no satisfying account of the creation of the world, the original of mankind, nor in what state our first parents came out of their Maker's hands: nor can it tell us how human nature fell from its original rectitude into its present state of guilt and impurity, nor how it can be recovered from it: nor can it account for the conduct of divine Providence in the government of the world: But in the Christian revelation we find all these duly accounted for.

Natural Religion, which is altogether founded upon *Reason* or the light of nature, can't find out a way to ease the conscience of a convinced sinner, nor can it assure us that there is *Forgiveness with God* for criminal creatures: it cannot shew us how God may exercise *Mercy* to them without the violation of his *Justice;* nor point out any thing that can be a proper propitiation to God's justice when injured and provoked by men: nature's light cannot tell how to make the pardon of sin consist with the wisdom of his government, the honour of his laws, and his hatred of sin. But we see how all this can be done, by the Christian institution.

Again, it is but dark and uncertain views which *Natural Religion* gives us of the immortality of the soul, and of a future life. Sense and reason bring us to the grave, but cannot penetrate into the regions beyond it. *But the Gospel revelation* discovers to us the eternal man-

sions prepared in the heavens for the spirits of just men made perfect, and also the way leading to them.

In the Bible, which contains this revelation, we see the defects of natural religion nobly made up: we have a great Mediator set forth, that satisfies offended justice, removes the guilt and power of sin, and brings sinners into favour with God, and to eternal felicity: and in him all men are called to believe and trust for obtaining these blessed ends. And this is the LORD JESUS CHRIST. In the Old Testament he is foretold and promised as the Messiah that was to come; in the New Testament he is revealed as come, and the time and manner of his coming narrated. He came in due time, according to the Old Testament predictions, exactly answering all its types, prophecies, and promises, in his divinity and humanity, in his threefold office of Prophet, Priest, and King; and in his twofold state of humiliation and exaltation. So that, if Jesus Christ were not the true Messiah and Saviour of men, the glorious promises of the Old Testament, concerning the Messiah, must be all delusion, seeing their fulfilment was limited within periods of time which are long since past.

Our Messiah came not in the grandeur of an earthly monarch, as the carnal Jews expected, but as King of Zion, intending a spiritual monarchy in the world; and, to instruct in his sovereignty and power in the kingdom of grace, he shewed his dominion in the kingdom of nature, (which earthly kings can't do) by opening the eyes of the blind, the ears of the deaf, and the mouth of the dumb: by raising the dead, casting out devils, and miraculously healing all sorts of diseases; yea, he gave power to his disciples to do the like, and to speak all languages of a sudden, without learning them; and to preach in them with such promptness and convincing energy, that their words pierced the conscience, and changed the minds and lives of men. Their doctrine did not favour the lusts and corruptions of men, nor had the force of human laws or arms to promote it, like the Mahometan religion; but on the contrary, Christianity had all these against it: yet, in opposition to all these, it spread with astonishing success and rapidity through the world, so that, before the death of the apostles, there was not a corner of the Roman empire, but had some of its professors. And tho' all the powers of earth and hell contended with fire and sword against the Christian religion, yet within less than three hundred years the whole known world was conquered by it. And seeing this triumphant success was not owing to the might, art, or eloquence of man, we must conclude it was brought about by the extraordinary power of that mighty God, who is the author of this holy religion.

Such was the evidence of the apostles' testimony, and their successors in the primitive times, that not only the vulgar, but many of the best sense, wisdom, and learning, were overcome by it, and heartily embraced their doctrine, even when they had no prospect but of the greatest sufferings for so doing: such were Dionysius, Polycarp, Justin Martyr, Athenagoras, Tertullian, Origen, Clemens Alexandrinus, and many others. Surely nothing but the power of truth, which they evidently saw was countenanced by heaven, and confirmed by miracles, could have prevailed with such learned and curious enquirers to hazard the loss of all things dear to them, by embracing Christianity.

But that I may come more closely to that proof which is most convincing of all, let it be considered, that the truth and verity (of which *our Catechism* is a compend) doth depend on the truth of a matter of

act, which (blessed be God) is better vouched and attested to us, than any fact in the world, that we have not seen with our eyes. Wherefore, if the fact be true and certain, that such a person as Jesus Christ was born at Bethlehem, in the reign of Augustus the Roman emperor, when the sceptre of power was departing from Judah; and that about thirty years afterwards, in the reign of the emperor Tiberius, this person Jesus Christ began to preach in Judea, where he travelled some years, lived a most holy life, wrought great miracles, foretold many events, and amongst others his own death and resurrection; and, according as he said, so he died, and rose again upon the third day: I say, if all this be certain fact, what reason have we to question but this person had a divine mission, and was the very person he gave out himself to be, and that the doctrine he taught, and instructed his disciples to teach, was the very truth?

That the facts above related are certain, we have the best evidence: for they are attested by many persons of great probity and candour, who were eye-witnesses to what they assert: and these witnesses all agree in the same testimony, and continued adhering them to unto their last breath, notwithstanding of the sufferings and cruel deaths they were exposed to for owning these things. And not only they, but also several Jewish and Pagan writers, who lived in or near these times, do confirm the truth of the principal facts concerning Jesus Christ which we have recorded in the New Testament: nay, the fiercest enemies of Christ in the ancient ages never presumed to deny the facts. So that for any person to call in question the truth of facts so well attested, would be to destroy the truth and credibility of all history.

As the facts contained in the New Testament have the fullest testimony that any ancient history can have, so it is very confirming to us, that all the eight writers of the New Testament do agree so exactly in their testimony without variation or contradiction. Tho' those of them who write the historical part do relate different circumstances of facts, and of miracles, not mentioned by others (which only shews they do not write by concert), yet they all agree in the matter: they give all the same account of Christ's birth, life, death, resurrection and ascension: they agree with all the rest in their accounts of Christ's doctrine, and of the way of sinners' salvation by faith in Christ's righteousness, and by the virtue of his blood.

To confirm this doctrine, many miracles were wrought by Christ and his apostles: and, that there might be no suspicion of fraud, these were done openly in sight of all the people, and in presence of learned men, Christ's enemies, and these miracles were oft repeated, and that for many years, and had lasting effects on those upon whom they were wrought. And as for that great confirming miracle which Christ frequently referred to in his life for proof of his Messiahship, *to wit*, his rising from the dead; it was well attested by his many appearances after it to his disciples assembled together, yea, to five hundred of them at once, to whom the apostle Paul in his writings appealed for the truth of it, whilst most of them were alive. Yea, he not only appeared to them, but also taught them after his resurrection; and for their fuller satisfaction, he ate and drank with them: nay, he shewed them the print of his wounds, and caused them to touch and handle his body.

It is to be observed, that Christ's disciples began openly to preach his resurrection, within a few weeks thereafter, in that very city where

it happened, and even in face of those who put him to death; and no man attempted to disprove what they said, which his violent enemies wanted not will to do if they could. Nay, the truth of Christ's resurrection was so notorious in that country, that many thousands presently believed the disciples' testimony, embraced their doctrine, and became Christians. And as the disciples proclaimed Christ's resurrection every where, so they confirmed the truth of it with miracles wherever they came, and kept always the first day of the week in remembrance of it. These things, being certain facts, do clearly demonstrate to me, not only the truth of Christianity, but also the amazing unreasonableness of infidelity; and that instead of free or just thinking, it doth argue the greatest thoughtlessness in these who give place to it.

Object. We in this age never saw Christ or his apostles, nor any of their miracles; no man now hath the gift of tongues; we have none of these miracles now repeated for our confirmation.

Answ. 1. The only wise God thought Christ's bodily presence and these miracles to be necessary at the first planting of Christianity, when its doctrines were new to the world, and things opposite to it were to be abolished: but doth not think fit to continue them now, when no new doctrine or way of worship is proposed, but only the very same inculcated which Christ and his apostles had taught.

2. If miracles were ordinarily repeated, they would lose the use and force of miracles, which lies in their being extraordinary: for, if they were frequently repeated, they would become God's ordinary works, and not to be regarded by us.

3. Tho' Christ at his ascension left the earth, and his apostles are gone, so that we see them not, nor the miracles they wrought for the confirmation of our faith; yet, by the evidences which remain, we may be as well assured of them as if we had seen them: and, in regard we are so much attached to things visible, our ascended Jesus, in his gracious condescension to the weakness of our faith, hath left us seven or eight visible testimonies, or occular demonstrations of the truth and certainty of these doctrines and facts which are the foundations of our faith; as, Christ's *Incarnation, his Living and Teaching in this world, with his Crucifixion and Resurrection.* And, to confirm us the more in the belief of these blessed truths, God in his mercy continues still before our eyes several standing witnesses of them, namely, 1. The writings of the apostles and evangelists, who were eye and ear witnesses of what they testify——2. The honourable name which we bear of Christians, being that which the followers of Christ soon got, after his leaving the world——3. The beginning of the Christian æra, or computation of years from the incarnation of our Lord Jesus Christ, is directed by wise Providence to put us in mind, every time we write, read or mention the present year, or any other year, that it is just so many years since our glorious Redeemer came in the flesh to save lost sinners——4. The continuance of a gospel-ministry, according to Christ's institution, to declare the aforesaid truths and facts to the world——5. The frequent dispensing of baptism, for the initiation of his disciples, as Christ hath appointed——6. The administration of the Lord's supper, in commemoration of his death and sufferings——7. The weekly observation of the Lord's day in remembrance of his resurrection. These seven lasting monuments, being as old as the profession of Christianity, have continued by the provi-

lence of God, descending through all ages for these seventeen hundred years past, as visible witnesses of the truth of it, that all men, having them daily before their eyes, may consider them as so many pledges of the facts, doctrines, and institutions of the New Testament.

To all which I may add an *eighth* visible witness: *viz.* the present scattered condition of the Jewish nation over all the world, and yet never mixed with other nations so as to be lost among them. This strange preservation of them these 1700 years as a distinct people, amidst their many direful calamities, sufferings and scatterings, is a wonderful instance of the interposition of divine Providence, that keeps them as a standing memorial every where to the world of the certainty of scripture prophecies and miracles, and particularly of the New Testament history of the incarnation, life and death of Jesus Christ, and of the truth of his predictions concerning that people.—Likewise, the continuance of the Jewish nation, in such a dismal distinguished situation, doth point them out to the world as a lasting monument of the divine anger for their woful rejecting and crucifying of the blessed Messiah and Saviour of the world. Now all these outward visible things God in his wisdom and mercy hath placed before our eyes, to confirm us the more in the belief of the facts and doctrines contained in the books of the New Testament.

Quest. How do we know that the books of the New Testament are written by the apostles and evangelists, and that they are still the same as they wrote them, without alteration?

Answ. We are well assured these books are written by those whose names they bear, and that they are still the same they were at first, not only because of God's watchful providence over them, but in regard of these clear evidences: 1. The writers of the *first* and *second* centuries, as Justine, Irenœus, Clemens, &c. do cite these books under the names they still bear; they quote texts from them as they stand in our Bibles, and make use of them in the same sense that we do; yea, Tertulian sometimes appeals to the original manuscripts of these books, which were preserved to his time (being then about the two hundredth year of Christ) and long after, as other writers attest. 2. These books could not be altered, because of the vast number of copies that were transcribed, and in different languages, and soon dispersed, with Christianity itself, through all parts of the known world; and yet still we find all these copies, however distant in place, or different in language, exactly agreeing together in sense. 3. Soon after the apostles' death, their arose many different sects of Christians of opposite sentiments, who yet all appealed to these writings for the support of their opinions: and surely these would never agree together to falsify them; neither did one side ever accuse the other of doing it.

And for the books of the Old Testament, which greatly support the facts and doctrines of the New, and were themselves also confirmed by miracles: the Jews were careful, even to superstition, to preserve these pure and uncorrupted, placing much of their religion in numbering how oft such and such words and letters recurred in the particular books. And tho' Christ reproved that people for many things wrong among them, yet he never accused them of falsifying any thing in these writings.

Moreover, we have such visible marks of the divine original of the whole Bible, *in the antiquity* of its histories, the accomplishment of

its prophecies, the purity of its precepts, the harmony of its different parts, and the excellency of its design, as cannot but be very convincing and satisfying to all thinking persons. Whence could we have had such a book as the Bible, written by so many different hands, and yet all aiming at the same design, *namely*, To glorify God, to lead souls to Christ, to promote holiness, and to root out sin and vice? Who else but God could be its author? A bad man or angel it could not be, seeing all the books and parts of it declare most warmly for truth and virtue, and against all manner of vice, and particularly against all lying and dissimulation: a good man or angel it could not be, seeing it could never consist with their grace and goodness to dissemble, and counterfeit God's name in such a way, by putting, *Thus saith the Lord*, to a book of their own devising.

Lastly, Besides these convincing external evidences, there are many thousands in the world who have satisfying inward evidence, and experimental demonstration of the truth and excellency of the gospel-revelation, from the effects of it in their souls, through the concurrence of the Spirit of God: for thereby their proud minds have been humbled, their revengeful spirits made meek and forgiving, their carnal hearts made to love God and mind heaven above all things; their loose and uncircumspect lives have become just, holy, pious and devout; and in attending upon Christ's institutions, they have attained to great peace and joy in believing on him. And, for my own part, I would not exchange the inward satisfaction and complacency I have sometimes had in going in with the gospel-method of salvation, and resting my soul upon a crucified Jesus, with any king's crown in the world. And what can be more confirming than feeling or taste? It will not be easy to persuade a man that honey is not sweet, who hath tasted it once and again. If the Holy Spirit would please to come and concur with the gospel-revelation by his gracious operations on the soul, it would be the most effectual way to establish us in the belief of the truth of the Christian religion, and to fortify us against all temptations to infidelity. Wherefore, that truth may prevail, and error evanish, may the Spirit be poured out from on high, as in former times! *Amen.*

A WORD TO CHRISTIAN PARENTS,

AND ALL WHO HAVE THE CHARGE OF CHILDREN OR SERVANTS, ESPECIALLY THESE IN DUNDEE.

My dear Friends,

THE care of precious souls is a great trust committed to you by God, and to him you are accountable for it. The instruction of youth is not to be left wholly to ministers, to school-masters, or mistresses. No; parents ought to be instilling good principles into children, and masters into servants, as they have occasion, which might serve to leave abiding impressions on them many years thereafter; and so ye would become *fellow-helpers of the truth*, as in 3 John 8.

Pray, don't think this is left to your option, to do it or not as ou please: No, you are under an express divine command,) parents, to bring up your children *in the admonition of the Lord*, that is, in teaching them the knowledge of the Lord esus Christ, Eph. vi. 4. The word translated *admonition*, roperly signifies *catechising*. Likewise the word which is endered *train up*, Prov. xxii. 6. signifies to *catechise* a child hen he is young. The command which God gave to the sraelites, to teach his will and statutes to their children, is till binding on you, Duet. vi. 7. *Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou liest down, and when thou iisest up.* Abraham had a strong sense of his duty in this espect; and therefore he not only taught, but commanded, oth his children and servants to keep the ways of the Lord, ien. xviii. 19. And can we expect to land in Abraham's osom, if we tread not in Abraham's footsteps?

O fellow-christians! Your listing yourselves and your children at baptism under Christ's banner, obligeth you to use our best endeavours to enlarge the borders of his kingdom, nd to ruin the empire of darkness. You pray that his *kingdom may come*; and this binds you to choose the best means o obtain what you pray for, *namely*, To instruct the rising eneration in the knowledge of Christ. This would make our piety extend to ages to come; for your example herein nay be a motive to them to tread in the same steps, and so ne generation will thus teach another. Do you yourselves now the joyful sound of salvation through our glorious Surety, and will ye not desire to make others know it too? You ught to say with the four lepers, when they found plenty in he Syrian camp, *It is a day of good tidings, we do not well o hold our peace*, 2 Kings vii. 9. This is a godlike disposiion, and would make you resemble God himself; for when ie saw the world perishing in darkness, he pitied them, and ame himself in our nature to teach them the way of salvation.

For your help in this work, you have the *Shorter Catechism* of this church, which contains an excellent scheme, both of the principles of religion which you are to believe, and of the duties of religion which you are to practise. And though smaller ones, such as the *Mother's Catechism*, may be useful as introductory to it; yet, when children and servants are capable, it is necessary that they get our *Shorter Catechism* by heart: which you may cause them to do, by prescribing so much of it to them every week, until they come to have it throughout. And, because it is short and most comprehensive, I have framed the following *Explanatory* Catechism upon it, *for your assistance* in catechising these under charge,

whereby you may be helped to open up to them at large the precious truths of our holy religion, and so prepare them the better for the public catechising, which would make the work of ministers pleasant and delightful to them.

And, because the answers in the following Catechism are generally short, it will not be a very hard task for young persons of good memories to get the most of them by heart, and to repeat them. And for those whose memories are weaker, it would be very instructing to them frequently to read over this book; for thereby they might soon be capable to answer satisfyingly most of the questions in it, though in other words than these in the book. It would also make children better acquainted with the scriptures, if their teachers would require them to give an account of some of the texts cited therein, which have not the words set down.

If heads of families would convene their children and servants every Sabbath-evening, and make use of this book, or the like explication, going over at one time *two* question of the *Shorter Catechism*, or thereby, with the explanatory catechising thereupon, you would go over the whole book thus once every year: and the following method may be observed. Let the master or mistress of the family ask the question of the *Shorter Catechism*, and let the answer be returned without book by one of the family; and then let that person take the book, and ask the first explanatory question upon it at his next neighbour, who may read the answer from the book if he can't repeat it; and then let him who answered ask the second explanatory question at his neighbour, who is to answer it as before; and then ask the next question at his neighbour, and so on; the rest in the mean time attending and going along with the person reading or repeating, with their several books if they have them, or else making use of their neighbour's, by which their thoughts, which are apt to wander, will be the more fixed and intent upon what they are about.

And to conclude, let me likewise humbly intreat *young persons* diligently to improve all such helps and means of instruction in the season of youth, and carefully to prepare for and attend all diets of catechising whether in private or public, and hearken with delight to parents, masters, or ministers, who would teach them the things which concern their everlasting peace. O consider, how many young people are hurried into eternity before they know and lay these things to heart! Believe it, *dear Sirs*, there is no heaven without Christ, no interest in Christ without faith, and no faith without knowledge. May therefore *the earth be filled with the knowledge of Christ as the waters cover the sea!* Amen.

Dundee, 12*th April*, 1737.

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PLAIN CATECHISING, &c.

Quest. 1. *WHAT is the chief end of man?*

Ans. Man's chief end is, to glorify God, and to enjoy him for ever.

Q. *What do you mean by man's chief end?*

A. The main thing which man should intend and aim at in his living in the world, and look upon as the great design of his creation.

Q. *What is that great and chief end?*

A. In the answer it is branched out into two parts; the principal end being to glorify God, and the less principal to enjoy him for ever.

Q. *Can man add any thing to God's essential glory?*

A. No; for, that being *infinite*, no addition can be made to it.

Q. *How can we glorify God?*

A. By declaring and shewing forth his glory before he world.

Q. *How may we do that?*

A. By acknowledging God's perfections; by adoring and trusting him: by praising him with our lips, and ordering our conversation according to his word, Psalm l. 23.

Q. *How are we said to give glory to God by confessing our sins, as in* Josh. vii. 19.?

A. Because, by so doing, we own God to be infinite in *knowledge*, from whom no secrets can be hid, and in *justice*, though he should proceed to punish us for our sins.

Q. *Wherefore should we make it our chief end to glorify God?*

A. Because of the infinite obligations we are under to God, as being our almighty Creator, our gracious Preserver, and merciful Redeemer.

Q. *When is it that we eat and drink for the glory of God, as the apostle directs,* 1 Cor. x. 31.?

A. When we do it in obedience to God's command, for preserving life and health, that we may be capable to honour and serve God here below

Q. *May not other creatures declare the glory of God, as well as man?*

A. Yes; the heavens do it, Psalm xix. 1. as they shew forth the glory of God's wisdom and power in an objective and passive manner; but none can do it actively, but rational creatures.

Q. *Do all men make it their chief end to glorify God?*

A. No; for many men, instead of glorifying God, do wofully dishonour him.

Q. *Who are these?*

A. They who forget God, or disobey his laws.

Q. *Who are they that forget God?*

A. They who do not pray to God, nor praise him for his mercies; and they who are formal in his worship, and do not remember his word.

Q. *What will become of those who forget God?*

A. It is said, Psal. ix. 17 "They shall be turned into hell."

Q *Did God make all things for his own glory?* *A.* Yes.

Q. *If men do not make this their end, will God lose his end of making them?*

A. No; for, if God be not glorified by them, he will glorify himself upon them, even his justice, in their destruction, Prov. xvi 4.

Q. *Is it not lawful to aim at lower ends than God's glory; as for a man to be diligent in his calling, for the end that he may provide for himself and family?*

A. Yes; but these lower ends must be intended in subordination to man's chief and ultimate end, the glory of God.

Q. *Do we not promote our own happiness, by making God's glory our chief end?*

A. Yes; and therefore glorifying God, and enjoying him for ever, are connected in the answer.

Q. *Must we study to glorify God on earth, if we would enjoy him in heaven?* *A.* Yes.

Q. *Are we able of ourselves to glorify God?*

A. No, the fall hath disabled us; but by Christ and his grace we may be strengthened to do it in some measure.

Q. *What is it to enjoy God?*

A. It is to possess God's love and favour, or to be blessed with his gracious presence.

Q. *And doth man's true happiness lie in this?* *A.* Yes.

Q. *May not a man thus enjoy God upon earth?*

A. Yes; the saints have God's gracious presence in some measure in his ordinances here below, but they will enjoy God in another manner in heaven.

Q. *What is the difference betwixt our enjoying God here, and hereafter?*

A. Our enjoyment of God here is very short and imperfect; but in heaven it will be everlasting, full and immediate. It is there the saints shall *see him as he is, and be like him, and be ever with the Lord,* 1 John iii. 2. 1 Thess. iv. 17.

Q. *Why doth our chief happiness lie in the enjoying of God?*

A. Because God, being the chiefest good, and infinite in his perfections, can only satisfy the boundless desires of our immortal souls. He is a portion that suits both their spiritual nature, and perpetual duration, Psalm lxxiii. 25, 26.

Q. *How shall we attain to the enjoyment of God?*

A. We must receive Christ the Mediator, live the life of faith and self-denial, study purity of heart and life, and be much in the exercise of prayer and praise.

Q. *What is the chief end or design of wicked men?*

A. To gratify their sensual appetites, and to enjoy the best things this world affords.

Q. *Can the enjoyment of the world's good things make us happy?*

A. No; for, as they suit not the soul's demands, so they are too short and uncertain to afford us any solid satisfaction.

Q. *Can wicked men expect to enjoy God hereafter?*

A. No; for they who shall enjoy God above, must be made meet for it here below.

Q. *Who are meet to enjoy God?*

A. Those who are sanctified.

Q. *What will become of those who miss the enjoyment of God in heaven?*

A. Their portion will be in hell with hypocrites and unbelievers.

Q. *When should a man begin to think seriously of his chief end?*

A. In the days of youth, Eccl. xii. 1.

Q. *May we not delay it until some convenient time afterwards?*

A. No; for there is no time so convenient; and the time which we propose may never come, seeing death surpriseth very many, Luke xii. 20.

Q. *When must we have done glorifying God?* *A.* Never.

Q. Will that ever be thought a tedious task?

A. No; for it is the delight of gracious souls to do the will of God; and therefore, in the most happy place, it is said, *There his servants shall serve him*, Psalm xl. 8. Rev. xxii. 3.

Quest. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

Ans. The word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us, how we may glorify and enjoy him.

Q. How is this question connected with the preceding?

A. As the former shews the end of our creation, so this points out the rule or means of attaining to that end, *viz.* the scriptures.

Q. Why do we call the word of God the Scriptures?

A. We call God's word the Scriptures, that is, Writings, by way of eminence; because they are the most valuable and useful writings in the world.

Q. Why are these writings called the Word of God?

A. Because God either spake them himself, or ordered men to write them.

Q. Is not Christ called the Word likewise?

A. Yes; but Christ is the essential Word of God, and the Bible is only the written word of God.

Q. Why is Christ called the Word of God?

A. Because he is the express image of his Father, as our words are the image or picture of our hearts.

Q. Seeing the Bible is mostly spoken and written by men, is it not more properly the words of men, than of God?

A. No; for though it be spoken and written by holy men, yet they did it, not according to their own will or wisdom, but as they were inspired and moved thereto by the Holy Ghost, 2 Pet. i. 21.

Q. Who was the first penman of the holy scriptures?

A. Moses.

Q. What part of them did he write?

A. The first five books, to wit, Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Q. What remarkable things doth his first book contain?

A. The history of the creation of the world, of man's fall, of the world's destruction by the flood, and many signal transactions with respect to the church for above two thousand years before Moses was born.

Q. If there were no writings before him, how could he be certified of the truth of these things?

A. By divine revelation, as well as human tradition.

Q. Why did God order his word to be written?

A. That his church might have a fixed and standing rule of faith and practice for all future ages, and might not be imposed on by uncertain traditions.

Q. How could the church subsist, and religion be kept pure for so long a time before Moses, when there was no written word?

A. By reason of the few families to which the church was then confined, the long lives of the godly patriarchs, and the frequent appearances of God unto them in dreams, visions, and audible voices; and also by sending his angels unto them.

Q. By what arguments do you prove that the scriptures are the word of God, and that they were written by divine inspiration?

A. By the holiness of the matter of them, the heavenliness of the stile, the harmony of the different parts, the efficacy of the doctrine on the soul, the many miracles wrought in confirmation of them, and the joyful sufferings of martyrs for them.

Q. Is there not something else, that is more effectual to persuade us of the divinity of the scriptures than all these arguments?

A. Though these be sufficient to convince men of reason, and to stop the mouths of gainsayers; yet it is the Spirit of God bearing witness by and with the scriptures in our hearts, that only can establish us in the belief of the scriptures being the very word of God, John xvi. 13.

Q. How are the scriptures divided?

A. Into two parts, to wit, the scriptures of the Old and New Testament.

Q. Why are they called a Testament?

A. Because they contain God's will concerning the salvation of sinners, as it was revealed and confirmed by Christ the testator: And this will is either called a *testament* or *covenant.*

Q. Do the scriptures of the Old and New Testament contain two testaments or covenants?

A. No; they both hold forth one and the same covenant of grace for substance, seeing we find the same Mediator, and the same way of salvation through faith in him, pointed at in both: But the circumstances and forms of administering this covenant being so very different, it is distinguished into the Old and *New Testament*, or the old and new covenant of grace.

Q. *Why are the scriptures in the former part of the Bible called the Old Testament?*

A. Because they contain the old dispensation of the covenant of grace before Christ's coming in the flesh, which was by manifold rites, prophecies, types and sacrifices, all prefiguring the Messiah then to come.

Q. *Why are the scriptures in the latter part of the Bible called the New Testament?*

A. Because they set forth the new dispensation of the covenant, by Christ's coming in the flesh to fulfil the types and figures of the Old Testament, and instituting a more spiritual worship in the room thereof, and revealing his grace more clearly and extensively to the world.

Q. *How could the first part of the Bible have the force of a testament, while it was not confirmed by the death of the testator?*

A. It was confirmed by Christ's death typically in the slain sacrifices, on which account Christ is called the *Lamb slain from the foundation of the world.* And the blessings of the Old Testament, being disponed to believers, in view of the actual death of the testator, prefigured by the slaying of the sacrifices, were, upon their believing, made good to them.

Q. *Are the scriptures of the Old Testament a part of our rule, as well as the New?*

A. Yes; for they express much of Christ and his Gospel; they contain the moral law, and are often cited in the New Testament, Matth. xxii. 29, &c. John v. 39. Acts xvii. 11. Rom. xv. 4. 1 Cor. x. 6. Heb. iv. 2. Gal. iii. 8.

Q. *Are the writings in the Apocrypha books to be read and received as the word of God?*

A. No; for though they are useful, as many other human writings, yet they are not part of the holy scriptures; seeing we find they are not written in the original language of the Old Testament, nor by any of the inspired prophets, but after Malachi, who was the last of them: nor were they owned as canonical by the Jews, to whom of old were committed the oracles of God.

Q. *Doth the authority of the scriptures depend upon the testimony of the church?*

A. No; for the church herself is built on the scriptures as her foundation, and whatever the church teacheth is to be tried by them, Eph. ii. 19, 20. Isa. viii. 20. Acts xvii. 11.

Q. *Is there nothing else to be received as a rule to direct us in the way to happiness, but the holy scriptures?*

A. No: not our natural reason, as Deists assert; not un-

written traditions, as Papists teach; not the light within, or spirit without the scriptures, as Quakers and enthusiasts pretend to, Isa. viii. 20. Gal. vi. 16. 1 John iv. 1. 6.

Q. *Why is not the light of nature or reason sufficient to direct us in the way to happiness?*

A. Because, though it teach us that there is a God, and that he is to be worshipped; yet it cannot discover to us the wonderful work of redemption through Jesus Christ.

Q. *But is the word of God sufficiently plain, full, and perfect, to be a rule to us?*

A. Whatever Papists object against it, to make way for their traditions and papal decrees; yet the rule of God's word is sufficiently plain and complete, as it contains the whole counsel of God concerning all things necessary for us to know or believe, for promoting God's glory and our salvation. And this we have either in express words, or in just and necessary consequences, obvious to the weakest understanding, 2 Tim. iii. 15, 16, 17. Psalm xvi. 7, 8, 9. and cxix. 105, 130.

Q. *Do the scriptures then contain the whole revealed will of God to the world?* *A.* Yes.

Q. *Are we to believe nothing but what we have written in the word of God?*

A. Yes, many things, though not as necessary to salvation.

Q. *Is the word of God to be observed as our rule of worship, as well as of faith?* *A.* Yes.

Q. *Is it not lawful for us to add some decent inventions to the worship of God, as the sign of the cross in baptism, kneeling at the Lord's supper, bowing to the altar, the organ in praise?*

A. No; not a pin should be added to the tabernacle, but what is of God's own appointment, Heb. viii. 5.

Q. *What doth the apostle call such inventions and additions?*

A. Beggarly elements, and will-worship, Gal. iv. 9. Col. ii. 23.

Q. *What will God say to those who add them?*

A. He will say to them as to the Jews, Isa. i. 12. *Who hath required these things at your hands?*

Q. *How should we value the scriptures?*

A. We should reckon it a great mercy and privilege that we have God's will revealed in them, as a light to guide us in the way to heaven; and therefore we should dearly love them, and daily use them.

Q. *Are they not in a miserable case who want the scriptures?*

A. Yes; for, where there is no vision, the people perish, Prov. xxix. 18.

Q. *Will the word save any without the Spirit's influence?*

A. No.

Q. *What will become of those who have the word, and yet despise it?*

A. Thy will be destroyed, Prov. xiii. 14.

Quest. 3. *What do the Scriptures principally teach?*

Ans. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Q. *What are the two great lessons which the scriptures teach us?*

A. The scriptures teach us, *first*, The truths we must believe: *Secondly*, The duties we must perform.

Q. *Why is faith put before obedience?*

A. Because faith is the spring and principal of all true obedience, and no duty can be performed acceptably without it, Heb. xi. 6.

Q. *What do the scriptures teach us to believe concerning God?*

A. Three things; as, 1. That God is. 2. What God is. 3. What God doth. And therefore we should aim to grow in the knowledge and belief of the being, the nature, and the works of God.

Q. *Ought we not in the first place to study to be established in the belief of the being of a God?* *A.* Yes.

Q. *How doth it appear there is a God?*

A. This is evident, not only from the Bible, but also from the light of nature, the works of creation, the being of the heavens, earth, and sea, with the various creatures therein; the beautiful order and motion of the luminaries of heaven, the regular ebbing and flowing of the sea, the wonderful frame of man's body and soul, the miracles which have been wrought, the prophecies which have been fulfilled, the consent of all nations to this truth, and the conscience of man, which accuses him when guilty, and excuses him when innocent: All these do plainly declare the being of God, to the confounding of all those who would oppose this most clear and evident truth.

Q. *How do we call those who think there is no God?*

A. We call them Atheists.

Q. *What doth the Spirit of God call them?*

A. Fools, Psalm xiv. 1.

Q. *Why are they called fools?*

A. Because what they imagine is contrary to the rational dictates of their own souls, and the common sentiments of

all the wise and sober part of mankind, and also against the testimony of every creature; seeing the being and wisdom of God may evidently be seen in every thing we set our eyes upon, as a bird, a fly, a tree, a flower, and every pile of grass.

Quest. 4. *What is God?*

Ans. God is a Spirit, infinite, eternal, and unchangeable; in his being, wisdom, power, holiness, justice, goodness and truth.

Q. *Is it possible for creatures to give any perfect definition of God?* *A.* No.

Q. *Are not all our uptakings of the nature and essence of God most imperfect?* *A.* Yes.

Q. *Why are they so?*

A. Because the nature of God being spiritual and infinite, is so exalted above us, that he cannot be declared by human speech, perceived by human sense, or conceived of by human understanding, Job xi. 7, 8, 9.

Q. *What sort of substance is God?*

A. God is a Spirit, John iv. 24.

Q. *What is a spirit?*

A. An invisible being or substance, that hath understanding and will, without a body or bodily parts, Luke xxiv. 39.

Q. *Are not angels and the souls of men spirits too?* *A.* Yes.

Q. *What difference is there between God and these spirits?*

A. These are but finite spirits, created by God, and dependant upon him; but God is an uncreated Spirit, infinite and independent, who made all things according to his pleasure.

Q. *If God be a spirit how doth the scripture ascribe face, eyes, ears, mouth, hands and other bodily parts unto God?*

A. These are not proper, but only figurative expressions of God: for if God should speak in his own language, and describe himself to us, as he really is, we could not understand him; therefore he is pleased to speak of himself to us after the manner of men, in condescension to our weak capacities, who cannot conceive of the divine perfections and operations without such shadows and resemblances. Wherefore we must understand all these bodily parts in a spiritual sense.

Q. *What ought we to understand by them?*

A. By the face of God, we are to understand the manifestation of his favour; by his eyes, his omniscience and watchful providence; by his ears, his readiness to hear our prayers; by his mouth, the revelation of his will; by his hand or arm, the greatness of his power; by his heart, the sincerity of his

affection; by his bowels, the tenderness of his compassion; by his feet, the ubiquity of his presence.

Q. *If God be a Spirit, how was man said to be created after the image of God?*

A. The image of God in man did not consist in any bodily shape or likeness, but in the spiritual faculties and excellencies of his soul, in regard of its being a spirit, invisible, immortal, knowing, righteous, and holy.

Q. *Is it lawful to represent God, who is a Spirit, by any image or picture, as the Papists pretend to do, for an help in worship?*

A. No; for, as it is impossible to do it, so it is most sinful to attempt it; seeing such mean representations are a great disparagement to the majesty of an infinitely glorious God, and also a manifest contempt of his laws, which strictly forbid any such practice, Deut. iv. 15, 16. Isa. xl. 18. Acts xvii. 29.

Q. *How is it that God is described to us in the Catechism?*

A. By his essential properties, or excellencies which we find ascribed to God in scripture, commonly called his attributes.

Q. *How are the attributes of God divided?*

A. Into two sorts; some being incommunicable, and others called communicable.

Q. *What are the incommunicable attributes of God mentioned in the answer?*

A. They are three, to wit, his infinity, eternity, and unchangeableness.

Q. *Why are these called incommunicable?*

A. Because they cannot be communicated to any creature; and there is no resemblance of them to be found in creatures.

Q. *What are these attributes of God which are called communicable.*

A. They are six, to wit, his wisdom, power, holiness, justice, goodness and truth.

Q. *Why are these called communicable?*

A. Because there are some faint rays or resemblances of them to be seen in some creatures, as in good men and angels; and hence they are called wise, holy, just, good, &c.

Q. *What is it to be infinite?*

A. It is to be without all measure, bounds, or limits.

Q. *In what respect is God said to be infinite?*

A. 1. In respect of his essence, greatness and glory; and so he is immense, unsearchable and incomprehensible. 2. He is infinite in his wisdom, power, and all the other perfections

of his nature; no bounds can be set unto them. 3. In respect of place, being every-where present, and unbounded by any place. 4. In respect of duration, being eternal, and bounded by no time.

Q. *What understand you by God's being eternal?*

A. That he is without beginning, and without end; which no creature can pretend to: for though angels and men's souls have no end, yet they had a beginning; but God, who made them, is *from everlasting to everlasting*, Psal. xc. 2.

Q. *What do you understand by God's being unchangeable?*

A. That he is still the same, and subject to no variableness or change, either with respect to his essential perfections, or his counsels and designs, or his love and favour towards his people, Psal. cii. 27. Isa xlvi. 10 Rom xi. 22. James i. 17.

Q. *If God be unchangeable, how is repentance attributed to him in scripture, as* Jer. xviii. *and other places?*

A. Not properly, but improperly. God there speaks of himself after the manner of men, because he doth the same thing which men do when they repent and change their mind; he alters the course of his dispensations, but still without any change of counsels. For, whatever change appear in God's outward conduct, it is exactly according to his infallible prescience and immutable will; and doth not import any change of mind in God, as it doth in us.

Q. *What is meant by the wisdom of God?*

A. That essential perfection, whereby he perfectly knows all things, and skilfully orders and disposes all things to their proper ends, for his own glory.

Q. *Wherein doth the wisdom of God most brightly appear?*

A. God's wisdom shines forth both in his works of creation and providence; but the brightest discovery we have of it is in the contrivance of our redemption by Jesus Christ, in a way that both satisfies justice in the punishment of sin, and magnifies mercy in the salvation of the sinner, Psalm civ. 24. Col ii. 3.

Q. *What is the power of God?*

A. That essential property of God, whereby he is almighty, or able to do all things that he pleaseth to have done, Gen. xvii. 1. Jer. xxxii. 17.

Q. *We read of God, that he cannot lie, repent, or deny himself: how then is he able to do all things?*

A. These things are no objects of power. The doing of them, being contrary to God's holy nature and veracity, would argue imperfection and weakness, but not power.

Q. *Wherein is God's almighty power discovered to us?*

A. In creating the world by his word, and upholding all things in it, in conquering the power of hell by Christ's death, in working miracles, raising the dead, converting sinners to himself, preserving his church, and subduing his enemies, Rom. i 20. Heb. i. 3. 1 Cor i. 24. Eph. i. 19. Matth. xvi. 18.

Q. *What is the holiness of God?*

A. That essential perfection, whereby he is infinitely pure, and free from all iniquity, loveth righteousness, and abhorreth all sin and impurity, Hab. i. 13.

Q. *Wherein doth God's holiness, and hatred of sin, appear?*

A. In making pure and holy laws, encouraging men to obey them; threatening and punishing sin, which is contrary to them: and especially in sending his eternal Son to assume our nature and live in it, to be a pattern of holiness to us; and also to die, that he might extirpate sin and impurity, and purchase perfect holiness for us, Rom. vii. 12. 1 Thess. iv. 3. Eph. v. 25, 26, 27.

Q. *What is the justice of God?*

A. It is the perfect equity of his nature, which inclines him to will what is just and right, to render to every man his due, and to deal righteously with all his creatures.

Q. *What discoveries have we of the justice of God?*

A. In sending terrible judgments upon men for their sins in this world, and executing eternal vengeance upon the wicked in hell; and in rewarding the righteous upon the account of Christ's merits, Rom. ii. 5, 6, &c. 2 Thess. i. 7, 8, 9. 2 Tim. iv. 8.

Q. *What is the greatest evidence of the justice of God, that ever he gave to the world?*

A. His pouring out the vials of his wrath upon his own Son, when he stood surety for us; and exacting full satisfaction from him for all the debts or sins of an elect world, without abating him one farthing, Isa. liii. 4. Rom. iii. 25, 26. Rom. viii. 32.

Q. *Doth God's infinite justice hinder him from being merciful?*

A No; for, through Christ's mediation, he exerts his infinite mercy and goodness to the world, as well as his justice.

Q. *Wherein doth the goodness and mercy of God appear?*

A. In our daily preservation, in supplying the wants of all his creatures, in sparing his enemies, and chiefly in providing Christ to be a surety for them, in offering them salvation through him, and particularly in pardoning, sanctifying, and giving eternal glory to all who believe in him.

Q. *What is the truth of God?*

A. That essential property, which always inclines him to be sincere and true in what he saith, and to be faithful in fulfilling his word.

Q. *Wherein doth the truth and faithfulness of God appear?*

A. In accomplishing the predictions recorded in his word, in executing his threatenings against the wicked, and in fulfilling all his promises to his people, Matth. xxiv. 35. Zech. i. 6. Heb. x. 23.

Q. *Wherein do these perfections of wisdom, power, holiness, justice, goodness and truth, which belong to God, differ from those we find in angels and men?*

A. These perfections being essential to God, he is infinite, eternal and unchangeable in them: but any inferior degree of these perfections we see in creatures, the same is communicated from God to them, and is subject to change.

Quest. 5. *Are there more Gods than one?*
Ans. There is but one only, the living and true God.

Q. *In what respect is God said to be one?*

A. God is one, 1*st*, In opposition to mixture and composition, he being a most pure and simple essence. 2*dly*, In opposition to multitude, he being numerically one in essence and nature, and no other like him.

Q. *Why is God said to be the One only God?*

A. To shew that though there be others that bear the name of gods in the world, yet there is none really God, but he alone, 1 Cor. viii. 4, 5, 6.

Q. *Why is this one God called the living God?*

A. To distinguish him from the dead idols of the nations, and to shew that all life, natural, spiritual and eternal, is originally in him, and from him only, Psalm cxv. 4, 5. John v. 26. 1 Tim. vi. 13.

Q. *Why is he called the True God?*

A. To distinguish him from all the false and imaginary deities that are in the world, Jer. x. 10, 11, 15.

Q. *Who are these mentioned in scripture that bear the name of god, beside the true God?*

A. We find severals called gods, as the heathen idols, the devil, antichrist, and magistrates, 1 Cor. viii. 5. 2 Cor. iv. 4. 2 Thess. ii. 4. Psalm lxxxii. 6.

Q. *Why are the heathen idols called gods?*

A. Not that there is any thing of true divinity in them, but because their deluded worshippers fancied that they were gods, and reputed them so.

Q. *Can any of the gods among the heathen give rain?*

A. No, Jer. xiv. 22.

Q. *Can they create a world, or know the heart?*

A. No; they cannot, and therefore ought not to be worshipped, Jer. x. 11.

Q. *How is the devil called god?*

A. He is called the god of this world, beeause he rules over the unregenerate world; he usurps divine homage, and is actually worshipped in many parts by the heathen, 2 Cor. iv. 4. Deut. xxxii. 17. Rev. ix. 20.

Q. *How is antichrist called god?*

A. In respect of his usurping the titles, homage, and prerogatives which are only due to God, 2 Thess. ii. 4.

Q. *How are magistrates called gods?*

A. Only improperly, and by participation; they being God's vicegerants on earth, to minister justice to others, Psalm lxxxii. 6.

Q. *Do not some make the world their god?* *A.* Yes; and hence covetous men are called idolaters, Eph. v. 5. Col. iii. 5.

Q. *Why are they called so?* *A.* Because they set their hearts upon the world more than upon God.

Q. *Do not some make a god of their belly?*

A. Yes; Phil. iii. 19.

Q. *How are they guilty of this?*

A. By studying to serve and please the belly more than God.

Q. *How do you prove that there is but one God, and no more?*

A. First, From holy scripture, that doth frequently assert this; as in Deut. vi. 4. Mal. ii. 10. Matth. xix. 17. 1 Cor. viii. 4, 6.—— *Secondly*, From reason; for, seeing God is an infinite, omnipotent, independent, and most perfect being, and also the first cause of all things, reason must certainly conclude that there can be but one such being, and no more, and that there cannot be a plurality of infinites and first causes.

Q. *Who are they that are guilty of multiplying gods to themselves?* *A.* Both the Pagans and Papists, seeing they actually worship and pray to others beside the one true God; so do the Papists to saints and angels.

Q. *But may not professed Protestants be chargeable with multiplying gods to themselves?*

A. Yes; for tnough they profess to own and worship the one true God; yet many set up idols in their hearts, and study to serve and please other things more than God, Ezek. xiv. 3. Phil. iii. 19.

Q. *What is incumbent on us, when others will not worship and serve this one true God?*

. We should, with Joshua, resolve and say, that we and will serve the Lord, Josh. xxiv. 15.

. *Doth any man serve God for nought?*

. No; for he rewards all his faithful servants with a rn of life, Rev. ii. 10.

Quest. 6. *How many persons are there in the God-d?*

Ans. There are three persons in the Godhead, Father, the Son, and the Holy Ghost: And se three are one God, the same in substance, ıal in power and glory.

Q. *What is meant by the Godhead?*

A. The divine nature or essence.

Q. *Is this word Godhead to be found in scripture?*

A. Yes, in Acts xvii. 29. *We ought not to think the Godhead ike unto gold or silver, &c.*

Q. *Are there three essences or natures in the Godhead?*

A. No, but only three persons in one divine essence.

Q. *How do you prove that there are three persons in the dhead?*

A. First, From that express assertion, 1 John v. 7. *For re are three that bear record in heaven, the Father, the rd, and the Holy Ghost, and these three are one.*——2*dly*, ɔm the institution of baptism, Matt. xxviii. 19. *Go ye there-e and teach all nations, baptizing them in the name of the ther, and of the Son, and of the Holy Ghost.*——3*dly*, From apostolical benediction, 2 Cor. xiii. 14. *The grace of the rd Jesus Christ, the love of God, and the communion of the ly Ghost be with you all.* Amen.

Q. *What do you think of that proof of the Trinity which is ught from Christ's baptism at Jordan?* Matt. iii. 16, 17.

A. It is most clear; for there the Father is manifested by oice from heaven, the Son by his bodily appearance upon th, and the Holy Ghost by lighting on him in shape of a re.

Q. *Well then, is the Father God? the Son God? and the ly Ghost God?*

A. Yes, each one of them is God.

Q. *Will not that make three Gods?*

A. No; these three persons are but one God; because the me divine nature or essence is in all the three.

Q. *What mean you by a person in the Godhead?*

A. It is the divine nature subsisting in a different way, and inguished by different personal properties.

Q. *What are the different personal properties of the three persons in the Godhead?*

A. It is proper to the Father to beget the Son, and send out the Holy Ghost: it is proper to the Son to be begotten of the Father, and to send out the Holy Ghost: it is proper to the Holy Ghost to proceed by emanation from the Father and the Son. All which appears from these Scriptures, Ps. ii. 7. Heb. i. 5, 6, 8. John i. 14, 18. and xv. 26. Gal. iv. 6.

Q. *Is one of these persons before another in order of time?*

A. No; for they are co-eternal.

Q. *Is one of them before another in order of dignity or greatness?*

A. No; for they are all equal in power and glory.

Q. *Why then are they named in this order, the Father, the Son, and the Holy Ghost?*

A. To denote the order of subsisting and working which they have among themselves; the Father subsisting and working from himself; the Son subsisting and working from the Father; and the Holy Ghost subsisting and working from the Father and the Son, John v. 19. and xvi. 14.

Q. *Which of these three persons made the world?*

A. Each of them made it, as is evident from the scriptures, which ascribe the work of creation to all three, Gen. i. 1, 2, 26. Isa. xlii. 5. Heb. i. 2. John i. 3. Col. i. 16. Job xxxiii. 4. Psalm xxxiii. 6. Isa. xl. 12, 13.

Q. *Which of the three persons became man?*

A. The Son, who is the second person of the glorious Trinity; and since his incarnation he is called the Lord Jesus Christ.

Q. *How doth it appear that Christ the Son of God is equal with the Father?*

A. From the holy scriptures, in which we find the same names, titles, attributes, works, worship and honour ascribed to the Son, as are ascribed to the Father.

Q. *What are these essential names and titles which are ascribed to the Son equally as to the Father?*

A. Even those which are most eminent and glorious, such as, God, the Lord God of the prophets, King of kings and Lord of lords, the great God, the mighty God, the true God, the only wise God, God over all blessed for ever. And also he is called JEHOVAH, which is the peculiar incommunicable name of the only true God. For all which see these plain texts, John i. 1. 1 Tim. iii. 16. Rev. xxii. 6. and xix. 16. Tit. ii. 13. Isa. ix. 6. 1 John v. 20. Jude 25. Rom. ix. 5. *Zech. ii. 10.* Jer. xxiii. 6. Psalm lxxxiii. 18.

Q. *What are the divine attributes which are ascribed to the Son equally with the Father?*

A. The holy scripture asserts, that he is eternal, unchangeable, almighty, omniscient, omnipresent, infinite in holiness, justice, goodness, and truth; as in these texts, Mic. v. 2. Heb. vii. 3. and xiii. 8. Rev. i. 8. John ii. 24, 25. and xxi. 17. Rev. ii. 23. Matt. xviii. 20. Isa. vi. 3. Rev. iii. 7. 2 Tim. v. 8. Eph. iii. 19. Rev. i. 5.

Q. *What are those divine works ascribed to Christ the Son, which prove him to be the true God?*

A. The scriptures ascribe to him the creation of the world, the preservation and upholding of all things, the working of miracles by his own power, the forgiving of sins, the working of faith and repentance, the quickening of dead souls, the opening of the understanding, bestowing of the Spirit, raising the dead at the last day, judging of the world, and giving of eternal life, John i. 3, 10. Col. i. 16, 17. Heb. i. 3. Mark v. 41. and ii. 5. Heb. xii. 2. Acts v. 31. John v. 21, 25, 28, 29. Luke xxiv. 25. John xx. 22. Acts ii. 33. 2 Tim. iv. 1. John x. 28.

Q. *What is that worship and honour ascribed to Christ the Son, which prove him to be the true God?*

A. We find the same religious divine worship and adoration given to him as to the Father, both by angels and men. As also, he is made the object of faith, of prayer, of praise, and of sacramental dedication, equally with the Father; as we see in these texts, Heb. i. 6. Matt. viii. 2. and xiv. 13. John xiv. 1. Acts vii. 59, 60. 1 Cor. i. 2. Acts ix. 14. Rev. v. 12, 13. Matt. xxviii. 19. Acts xix. 5.

Q. *Is it not the Father's express will that* all men should honour the Son, even as they honour the Father?

A. Yes; as in John v. 22, 23.

Q. *Doth not God the Father call Jesus Christ his Fellow, or equal?* *A.* Yes; as in Zech. xiii. 7.

Q. *Did not Christ think himself to be equal with him?*

A. Yes; for it is said, *He thought it no robbery to be equal with God*, Phil. ii. 6.

Q. *If the Son be God equal with the Father, how saith Christ,* My Father is greater than I? John xiv. 28.

A. Christ doth not speak there of his divine nature; for, in respect of that, he and his Father are equally great: and therefore he saith, *I and my Father are one.* And it cannot be otherwise, since one and the same infinitely great Godhead is the undivided nature of them both. But in the place objected, as the context shews, Christ doth speak of his mediatorial

office to which he is appointed by the Father, and in which respect he is the Father's servant.

Q. *Is there not great absurdity in maintaining the Son to be inferior to the Father in respect of his divine nature?*

A. Yes; for it would lead us into Polytheism, or the setting up of two gods, and two objects of worship, the one supreme, and the other subordinate; besides, it would make Christ no God in a proper sense; for inferiority or dependency is inconsistent with the notion of the Deity.

Q. *How doth it appear that the Holy Ghost is God equal with the Father and the Son?*

A. By the same arguments that prove the divinity of the Son: for the Holy Ghost hath the same names, attributes, works, worship and honour ascribed to him, which the Father and the Son have; he is called God, Jehovah; he is eternal, omniscient, omnipresent; he created the world, miraculously formed and furnished Christ's human nature, and inspired the prophets and the apostles; he raises the dead, regenerates and sanctifies his people; and he is the object of divine worship, of prayer, and sacramental dedication: for all which see these texts, Acts v. 3, 4. Ezek. iii. 24, 26. Heb. ix. 14. 1 Cor. ii. 10. Luke ii. 26. Psalm cxxxix. 7, 8. Psalm xxxiii. 6. Job xxvi. 13. Matt. i. 18. Luke iv. 18. 2 Pet. i. 21. Rom. viii. 11. John iii. 6. 2 Thess. ii. 13. Cant. iv. 16. 2 Cor. xiii. 14. Matt. xxviii. 19.

Q. *Do we not receive distinct blessings and benefits from these glorious persons?*

A. Yes; the Father contrived the ransom, and sent the Ransomer: the Son undertook and came to be our Redeemer; and the Holy Ghost applies the redemption to us.

Q. *Ought not then a distinct glory to be given to each of the blessed Three?*

A. Yes; and this will be the work of the redeemed with the angels for ever, Rev. i. 4, 5, 6. and iv. 8, &c. and v. 9, &c.

Q. *How are we to worship one God in three persons?*

A. We are to worship God in Christ the Son, by the Spirit. We must ask of the Father, in the name of the Son, and by the assistance of the Holy Ghost, John xvi. 23. Eph. v. 20. Jude 20.

Q. *Could ever the doctrine of the Holy Trinity be known by the light of nature?*

A. No; and this should make us thankful for the light of revelation.

Q. *Can this mystery of one in three, and three in one, be comprehended by human reason?*

A. No; the shallow capacities of men cannot fathom the deep things of God. This great mystery is what we should believe, reverence and adore, seeing we have the most plain and positive assertions in God's word of a trinity of persons, in an unity of essence.

Q. *Is there any thing in religion contrary to reason?*

A. No.

Q. *Are there not many things in it above the reach of human reason?* *A.* Yes.

Q. *Is it just to reject what our nature cannot account for?*

A. No; for then we should deny every one of God's essential perfections, for each of them doth infinitely transcend our thoughts; nay, we should deny that we have immortal souls, and many other things in nature that our reason cannot search out, such as the motion of the wind and tide, &c.

Q. *What shall we think of those who deny the Trinity, or refuse the divinity of the Son, or Holy Ghost?*

A. That they are blasphemers and damnable heretics, seeing they deny such great and fundamental truths of God so clearly revealed in his word.

Quest. 7. *What are the decrees of God?*

Ans. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. *What do ye understand by God's decrees?*

A. His eternal purposes and appointments concerning the things that shall be in time and through eternity.

Q. *Were all God's decrees framed from eternity?* *A.* Yes.

Q. *Doth God purpose nothing, upon new emergents in time, but what he had before decreed?*

A. No; Acts xv. 18. Isa. xlvi. 10.

Q. *And doth nothing fall out in time but according to these eternal decrees?* *A.* No; Eph. i. 11.

Q. *Would it not be blasphemy to say that God is the author of sin?* *A.* Yes.

Q. *Would it not make God the author of sin, to say that he had decreed sinful actions?*

A. It would indeed be blasphemy to say that he had decreed to effectuate sin: but it is not so to say that he hath decreed to permit sinful actions, and to over-rule them to his own glorious purposes.

Q. *How doth it appear that God may have such a holy hand about the sinful actions of men?*

A. From several instances in scripture; particularly that in Acts ii. 3. where Peter chargeth home upon the Jews their crucifying of Christ with wicked hands, and yet at the same time says, That he was delivered up for that end by the determinate counsel and foreknowledge of God. See also Acts iv. 27, 28. where we may see that God's designing the crucifixion of Christ from eternity, and bringing the greatest good out of it to mankind, was no matter of excuse for the wicked part the Jews acted in it; seeing it flowed from a wicked principle in them, and was their own voluntary act and deed.

Q. *What counsel had God in fore-ordaining all things?*

A. The counsel of his own will, which was according to infinite wisdom, and the highest reason, Eph. i. 11. Isa. xl. 13.

Q. *For what end did God decree all things?*

A. For his own glory, Rom. xi. 36.

Q. *What perfections of his did he design thereby to glorify?*

A. His wisdom, power, holiness, justice, goodness, and truth.

Q. *Can nothing fall out in time to alter God's decrees?*

A. No.

Q. *How does it appear that his decrees are unchangeable?*

A. Because changing would import weakness, and that he did not foresee the letts and stops in the way of his purposes.

Q. *Do the many changes that fall out in time, such as God's making the world, and afterwards destroying it, import any alteration in God's counsels or decrees?*

A. No; for God from eternity, by his immutable decree, did fore-ordain all these alterations.

Q. *Doth the immutability of God's decrees take away the free will of rational creatures in performing their actions?*

A. No, but rather doth establish it; because God hath decreed to bring about his purposes in a way agreeably to the nature and liberty of free agents, without any constraint upon their wills, it being easy for infinite knowledge to foresee how they will incline and determine in every different situation.

Q. *Are there not many casual things that fall out in the world, which may be ascribed to chance?*

A. No; for though there be many things casual or contingent in respect of second causes or instruments, as falling out without or beyond their design; yet there is nothing that falls

out by chance, or is casual in respect of God, that foresees and determines every thing that comes to pass.

Q. *Hath not God predestinated some to eternal life?*

A. This is plainly asserted in scripture, Eph. i. 4, 5, 6. 2 Thess. ii. 13.

Q. *Was their foreseen faith, repentance or good works, the cause of this decree?*

A. No, but only the effect of it: for God decreed all these as necessary means to eternal life, as is clear from the forecited texts, Eph. i. 4, 5, 6. 2 Thess. ii. 13. and from Acts xiii. 48. *We are chosen that we should be holy,* not because we are holy.

Q. *What then was the cause of God's decree of election?*

A. Nothing but his good pleasure and free love, Rom. ix. 11, 13, 18. No man hath any ground of boasting; for God hath past by one, and pitched upon another, according to his sovereign will and pleasure.

Quest. 8. *How doth God execute his decrees?*

Ans. God executeth his decrees in the works of creation and providence.

Q. *What do you understand by God's executing his decrees?*

A. His bringing to pass the things which he had before ordained.

Q. *Are God's decrees brought to pass in his works in time?*

A. Yes.

Q. *What are these works of God?*

A. His works of creation and providence.

Q. *Are these all the works of God, which he hath decreed to bring to pass?* *A.* Yes.

Q. *Is not the work of redemption a part of God's works, which he had decreed from eternity?*

A. Yes, but this is here included in God's works of providence; and indeed his work of redeeming lost sinners is the most glorious part of his providence towards men.

Q. *What is the difference between God's executing or bringing to pass his work of creation, and his works of providence?*

A. The former he executed in six days, but the latter he continues still to execute; the one without means, but the other usually by means.

Q. *Are there not many of God's decrees still to be executed?*

A. Yes; but they shall all be executed in due time, in the order God hath appointed, Isa. xlvi. 10. Rev. i. 1. and xxii. Rom. xi. 25, 26.

Quest. 9. *What is the work of creation?*

Ans. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. *What is it to create?*

A. It is to make something out of nothing: and likewise the making of a thing out of matter wholly unfit for it, as man's body out of the dust of the ground, is termed creating.

Q. *Who is the creator of all things?* *A.* God.

Q. *Out of what did God make all things?* *A.* Of Nothing.

Q. *How can that be said, seeing man was made of the dust of the earth?*

A. Because God made that dust out of nothing.

Q. *Can none else create or make a thing out of nothing but God?*

A. No; neither man nor angel can create the least atom.

Q. *Cannot an angel make a living creature?*

A. No, not so much as a fly.

Q. *Can an angel turn any thing into nothing?* *A.* No.

Q. *Can God do this?*

A. Yes, he could annihilate the whole world as easily as he created it.

Q. *Did God employ angels as his instruments in the work of creation?* *A.* No.

Q. *By what means then did God make all things?*

A. By the word of his power; *He spake and it was done*, Psalm xxiii. 9.

Q. *What was that word of power he made use of?*

A. That in Gen. i. LET IT BE; as, *Let there be light, Let there be a firmament*, and the like.

Q. *In what time did God make all things?*

A. In six days.

Q. *Could not God have made them in less time?* *A.* Yes.

Q. *Why then did he take so long time to do it?*

A. To give us a more distinct view of the order of the creation, and to set us an example of working six days, and resting the seventh.

Q. *In what state did God make all things at first?*

A. God made all things at first very good, Gen. i. 31.

Q. *What is the meaning of these words*, all very good?

A. That, of all the things that were made, there was none of them marred in the making; all of them answered the Creator's design, and were fit to shew forth his glory.

Q. *If all God's works are very good, then whose work is sin, t is so very evil?*

A. Sin is none of God's works; it is only the work of the il, and of man that was tempted by him.

Q. *And whose workmanship are the devils, or who made m?*

A. God made them angels of light, but they made themves devils by sin.

Q. *When were the angels created?*

A. Certainly within the space of the six days mentioned Moses; for in that time we are told that God finished the ating of the heavens with their hosts, Gen. ii. 1, 2. which ist include the angels, who are expressly called the ivenly hosts, Luke ii. 13. And many think they were cred on the first day with the empyreal heavens, Gen. i. 1.) xxxviii. 6, 7.

Q. *Why was Moses not more express and particular with res: t to the creation of angels?*

A. Because it being his great design to give a history of : church, and its original from the creation of the world, judged it sufficient for his purpose to give us no more but hort account of the visible creation, to which angels do not long.

Q. *For what end did God make the world?*

A. The Lord hath made all things for himself, and for the nifesting of his glorious perfections, Prov. xvi. 4.

Q. *What are the attributes of God which do most gloriously ne forth in the work of creation?*

A. His infinite power, wisdom and goodness.

Q. *How is the glory of God's power displayed in making the rld?*

A. In his bringing all things of a sudden out of the womb nothing by his bare word, Rom. i. 20.

Q. *How doth the glory of God's wisdom shine forth herein?*

A. In the amazing variety of creatures, and the beautiful der and harmony of all things; the view whereof made e Psalmist cry out, Psalm civ. 24. *O Lord how manifold are y works! in wisdom hast thou made them all.*

Q. *How is the glory of God's goodness manifested in creation?*

A. In providing such a commodious habitation for man be:e he gave him a being, and making all creatures subservient him, Psalm viii. 3, 4. &c. and xxxiii. 5.

Q. *On which day of the creation did God make light to shine?*

A. Upon the first day.

Q. *Were the sun, moon, and stars, made the first day?*

A. No; they were not made till the fourth day of the creation.

Q. *How could there be light made before the sun?*

A. It was easy for the great Creator to form a bright luminous body, and carry it about to enlighten the world for the first three days, and afterwards place that light in the sun, moon and stars, when they were created.

Q. *When were the fishes created?* *A.* On the fifth day.

Q. *When was man created?* *A.* On the sixth day.

Q. *What did God do the seventh day?*

A. He rested from all his works, and sanctified it for his Sabbath.

Q. *Was God weary with his work, that he rested after it?*

A. No; the Creator of the ends of the earth fainteth not, neither is he weary, Isa. xl. 28.

Q. *What is to be understood then by God's resting?*

A. His ceasing from work.

Q. *What doth God teach us by this example?*

A. To cease from the labour of the week, and keep a seventh part of our time holy to the Lord.

Q. *Is it not evident from sense and reason, as well as scripture, that the world did not exist from eternity, but was created some few thousand years ago, according to Moses's account?*

A. Yes; it is clearly evident from the lateness of the invention of arts, the foundation of cities, the erecting of states, and the writing of histories, none of which do we find so ancient as the time of the creation fixed by Moses. Besides, the being of mountains and valleys is a plain demonstration that the earth was not from eternity; for, seeing the rain still washeth down some earth from the heights, if the smallest quantity should but come down once in a thousand years, it is certain the mountains would have been entirely levelled in an infinite course of years, so that no height had now appeared.

Q. *Would it not be profitable for us to mediate much upon the beautiful and stupendous creation?*

A. Yes; it would make us little in our own eyes, raise in us an awful sense and veneration of God's power and majesty, cause us to hate sin that brings disorder into this beautiful frame, and help us to trust to our Maker's power and goodness in our straits and difficulties.

Quest. 10. *How did God create man?*

Ans. God created man, male and female, after his own image, in knowledge, righteousness and *holiness*, with dominion over the creatures.

Q. *Which is the principal creature upon this earth?*

A. Man.

Q. *Why then was he made after all other creatures?*

A. Because God thought fit to make the world as an house ready furnished for him, before he would create man to inhabit it.

Q. *What sort of a creature is man?*

A. A compound being of soul and body, created male and female.

Q. *What is male and female?*

A. Man and woman.

Q. *How many men did God create at first?*

A. Only one man and one woman.

Q. *What are the two constituent parts of man?*

A. Soul and body.

Q. *What is the soul of man?*

A. It is a spirit, rational, invisible and immortal, by which a man exerts all vital and intelligent acts, lives, moves, understands and wills.

Q. *How was man's soul made?*

A. God breathed into him, and he became a living soul.

Q. *Of what was man's body made?*

A. Adam's body was made of the dust of the ground, and Eve's was made of a rib from Adam's side.

Q. *Can the body live without the soul?* *A.* No.

Q. *Can the soul live without the body?* *A.* Yes.

Q. *After whose image did God create man?*

A. After his own image.

Q. *Did this lie in man's body or in any bodily shape or likeness?*

A. No; but in man's soul, which is a spirit endowed with natural faculties and mortal qualities, that bear some resemblance of its Maker.

Q. *Wherein doth the soul resemble God in its natural faculties?*

A. As it is an immortal spirit, endowed with understanding, will and memory.

Q. *Wherein did man at first resemble God in moral qualities?*

A. In his knowledge, righteousness, holiness and dominion over the creatures.

Q. *What knowledge was man endowed with at his first creation?*

A. He had a vast knowledge of God, of his law and will, of his works and creatures; and these in the lower world he knew well how to use and govern. And as an instance of his knowledge, he gave names to all the living creatures, suit-

able to their natures, at the first sight of them, Gen. ii. 19, 20.

Q. *What was that righteousness which man had at his first creation?*

A. He had an upright and righteous will, which inclined him to do justice to all his fellow creatures.

Q. *Wherein did his holiness lie?*

A. In the purity of his soul and its affections, whereby he was inclined to hate all sin, love what was pure and pleasant to God, and study a perfect conformity to his holy law, both in heart and life.

Q. *Did not this holiness of nature fit man for communion with God, and enable him to keep his law perfectly?*

A. Yes.

Q. *Was not holiness the principal part of God's image in man?*

A. Yes; and still it is the excellency of man in any state, whether in earth or heaven, seeing it is by this that he resembles God.

Q. *Doth not knowledge beautify man too?*

A. Yes; very much, if attended with holiness; but knowledge without holiness is rather the resemblance of the devil than of God, Gen. iii. 1. Acts xiii. 10.

Q. *Was the dominion man at first had over the creatures any part of God's image in man?*

A. Yes; for by it he resembled God in his authority and government.

Q. *What was that dominion which man had at first over the creatures?*

A. It was that authority which was given him over the fish of the sea, fowls of the air, and beasts of the earth; with power to rule, use and dispose of them at his pleasure; they all being subjected to his orders.

Q. *Hath not man now lost this dominion in a great measure?*

A. Yes; for with respect to the most part of creatures, man now is either a terror to them, or they to him, which is one of the bitter fruits of the fall. Since man hath rebelled against God, no wonder the creatures prove rebellious and disobedient to him.

Quest. 11. *What are God's works of providence?*

Ans. God's works of providence, are, his most holy, wise, and powerful preserving, and governing all his creatures, and all their actions.

Q. *How doth it appear that there is a providence that governs the world?*

A. From plain scripture assertions, and from the exact accomplishment of scripture prophecies; as also from natural things obvious to all, such as the exactness of the sun's motions, diurnal and annual, that produce the most uniform revolutions of day and night, and the different seasons of the year, in order to provide us of the necessaries and comforts of life; and likewise the regular ebbing and flowing of the sea; the remarkable care for preserving and propogating all the different species of living creatures, whether rational, sensitive, or vegetable. Besides many other surprising observations and occurrences; all which convince us of the being of a wise Providence, that rules the world.

Q. *What are the objects of God's providence, or the things about which it is concerned?*

A. It reacheth all the creatures, and all their actions, Psal. ciii. 19. John xv. 5. Acts xvii. 28.

Q. *Is God's providence concerned about the meanest as well as the highest creatures?*

A. Yes; there is nothing so high that it is without its reach, and nothing so mean that it is below its notice: for, as he rules in the armies of heaven, so he takes care of the very ravens, sparrows, lilies, grass, and hairs of our head, Dan. iv. 35. Matt. x. 29, 30. Matt. vi. 30. Luke xii. 24.

Q. *If God take care of such mean creatures, will he not much more take care of the household of faith?* *A.* Yes.

Q. *What are the acts of God's providence about his creatures, and their actions?*

A. They are chiefly two, to wit, his preserving and governing of them.

Q. *How doth he preserve his creatures?*

A. By upholding them in being, defending them from evil, and providing them means of subsistence, Heb. i. 3. Psalm cxix. 19. and cxlv. 15, 16.

Q. *Would not the creatures continue in their beings without God's upholding of them?*

A. No; they would sink into nothing again without it; and, in this respect, providence is a continued creation, Acts xvii. 28.

Q. *Could not such creatures as the angels live and subsist without God's providence?*

A. No; no more than a fly, or any such creature.

Q. *How doth God govern all his creatures and their actions?*

A. By directing them to their proper ends according to their natures, producing events by them according to his pleasure, and over-ruling all their actions to his own glory, Psalm cxlvii. 13, 16. Prov. xvi. 9, 33.

Q. *Doth not God sometimes make his creatures act contrary to their natural course and force?*

A. Yes; when he pleaseth to act miraculously, as in dividing of the waters, causing iron to swim, restraining the force of fire, the fury of lions, &c.

Q. *Doth the providence of God extend to all the actions of men?*

A. Yes; to them all, whether they be good or bad, natural, moral or casual, Acts xvii. 28. John xv. 5. Exod. xxi. 12, 13.

Q. *What hand hath divine providence about sinful actions?*

A. He hath an holy hand, in permitting them, limiting and restraining them, and directing them to holy and wise ends beyond the intentions of the actors, Acts xiv. 16. Psalm lxxvi. 10. Isa. x. 5, 6, 7.

Q. *How doth God permit men to fall into sin?*

A. He in his just judgment leaves them, or gives them up to their own heart's lusts, and the instigations of Satan, Psal. lxxxi. 11, 12.

Q. *Why doth God permit sin, when he can hinder it?*

A. In this he acts as a holy and just judge; when men refuse his calls, and despise light and love, he justly punisheth them by leaving them to themselves. And yet he is pleased to temper justice with mercy and wisdom; for hereby he shews men what evil is in their hearts for their conviction and humiliation, and how wonderfully he can turn about the worst things to his own glory, and the good of his church, 2 Chron. xxxii. 31. Neh. ix. 28.

Q. *Can you illustrate this by any instances from scripture?*

A. Yes; it is evident, not only in the betraying and crucifying of Christ mentioned before upon the seventh question, but also in the selling of Joseph into Egypt: the actors meant it for evil, but God turned it about for great good, Gen. l. 20.

Q. *Who are these about whom the providence of God is most especially concerned?*

A. The church, and all who are true believers; while others have only God's common and general providence to depend upon; seeing he hath promised to make all things work together for their good, Rom. viii. 28.

Q. *What are the properties of God's providential acts?*

A. There are three mentioned in the answer; 1. They are *most holy, without* spot or blemish. 2. Most wise, without

mistake or error. 3. Most powerful, they cannot be stopped or resisted, Psalm cxlv. 17. Rom. xi. 33. Dan. iv. 35.

Q. *If God doth govern the world so wisely, why doth he let his people be afflicted, and his enemies prosper in the world?*

A. God's wisdom is hereby glorified: for these dispensations, however crooked they seem to us, are wisely ordered to carry on the salvation of his people, and destruction of his enemies.

Q. *Are there not many who practically deny God's providence?*

A. Yes; such as those who do not consult with God in their undertakings, nor seek his blessing thereupon; and those who ascribe their success more to second causes than unto God; and these who are impatient under afflictions, distrust God in their straits, or betake themselves to unlawful shifts to obtain what they want.

Q. *What regard ought we to shew to the providence of God?*

A. We ought by prayer to interest providence in all our affairs, and depend upon its care: we ought seriously to observe its steps, and humbly submit to its determinations.

Q. *Ought we not to put a remark an all the gracious steps of God's providence towards us?* *A.* Yes.

Q. *What are these we ought especially to remark?*

A. Such as the care of providence in preserving us in the womb, and from the womb; watching over us in our helpless infancy; ordering our lot to fall in a land of gospel light, and not among infidels; allowing us religious education, and good examples; giving us wakening ordinances and dispensations for our conversion to God; preserving our lives so long amidst so many dangerous diseases and accidents; and keeping us from many snares and temptations to sin.

Quest. 12. *What special act of providence did God exercise toward man in the estate wherein he was created?*

Ans. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. *What did God with man after he had created him?*

A. He entered into a covenant with him.

Q. *What do you mean by a covenant?*

A. A mutual paction or agreement betwixt two parties.

Q. *How many covenants hath God entered into with man?*

A. Two, to wit, the covenant of works, and the covenant of grace.

Q. *Which of these two covenants did God make with Adam at first?*

A. It was the covenant of works, which in the answer is called a covenant of life.

Q. *Why is it called both a covenant of works, and a covenant of life?*

A. It is called a covenant of works, from the condition of it; and a covenant of life, from the promise or reward of it.

Q. *How doth it appear that God and Adam did really enter into a covenant?*

A. From this that God required Adam to obey his will, promising him life if he should do it, and threatening death to him if he did not. And doubtless Adam, who was made after the image of God, consented to this his Creator's will, when first intimated to him.

Q. *Had this covenant a condition in it?*

A. Yes; to wit, works, or obedience to the will of God.

Q. *What do you mean by the condition of a covenant?*

A. A special article or term, upon the fulfilling of which the promised blessings of the covenant only are to be bestowed.

Q. *What sort of obedience did this covenant require as the condition of it?*

A. Perfect obedience to the whole will of God.

Q. *When may obedience be reckoned perfect?*

A. It is so when a man continues in doing all things commanded by God, without any defect in matter or manner, principal or ends.

Q. *Was there no grace in the covenant of works?*

A. Yes; there was much grace in God's condescending to enter into a covenant with his own creature, and promising him great rewards to encourage him to obedience, when he was absolutely obliged to it by his creation, though nothing had been promised at all.

Q. *What was the reward promised in this covenant for man's obedience?* *A.* Life.

Q. *What sort of life was it?*

A. A threefold life; natural, spiritual and eternal. The natural and spiritual life, given to man at his creation, was to be continued with him; and in due time he was to be translated to eternal life in heaven, without dying.

Q. *What account can you give of the nature of that threefold life?*

A. The natural life consists in the union of soul and body; the spiritual life in the union of the soul with God; the eternal life in the happiness of the whole man in the immediate vision and fruition of God in heaven for ever.

Q. *Was the covenant made with Adam for himself alone?*

A. No; it was made with him, not only for himself, but in the name of all his posterity.

Q. *Had Adam sufficiency of strength and grace given him at first to perform the condition of this covenant?* *A.* Yes.

Q. *Did not this covenant require obedience to the whole moral law?* *A.* Yes.

Q. *Where was that law written?*

A. In the hearts of our first parents.

Q. *Was there not something else that God required of them as a present trial of their obedience?*

A. Yes; namely, That they should not eat the tree of knowledge of good and evil.

Q. *Why did God deny them that one tree?*

A. To try their subjection and obedience to their sovereign Lord, of whom they held all comforts; and to teach them that their chief happiness did not lie in the enjoyment of temporal things, but of God's favour; and that they ought to prefer his will and pleasure to all the delights of sense.

Q. *Had that tree any virtue in it to make men knowing and wise?*

A. No; it had none, though Satan deluded them with this temptation.

Q. *Why then was it called the* tree of knowledge of good and evil?

A. It was so called to assure them, that, if they did eat of it, they should know to their sad experience, both what good they would forfeit, and what evil they would bring upon themselves and their posterity.

Q. *What good were they to forfeit and lose?*

A. Both the image and favour of God.

Q. *What evil were they to feel?*

A. The wrath and curse of God.

Q. *Was this penalty plainly intimated to them, when the covenant was made with them?*

A. Yes; for God said, *In the day thou eatest thereof, thou shalt surely die?*

Q. *What sort of death did God threaten them with?*

A. A threefold death, answerable to the life promised: to wit, death temporal, spiritual and eternal.

Q. *What account can you give of the nature of that threefold death?*

A. Temporal or natural death consists in the separation of the soul from the body; spiritual death in the separation of the soul from God, and the loss of his image; eternal death lies in the separation of both soul and body from the comfortable presence of God for ever.

Q. *Did Adam die naturally that very day he ate this fruit?*

A. No; for he lived till he was 930 years old.

Q. *How then was the threatening of God accomplished?*

A. On the day he did eat, he died spiritually, and became liable to temporal and eternal death.

Q. *What do you understand by these words,* he died spiritually, &c.?

A. I understand, that Adam lost the image and favour of God; that he became mortal, and liable to all afflictions in this life, and to the torments of hell hereafter.

Q. *Why was not the sentence fully executed upon him presently?*

A. We have ground to believe he was saved from eternal death by the mediation of Christ; and for the elect's sake, who were to spring from him, he got a reprieve as to natural death for a time: yet sin gave his body the death's wound, of which he died at length.

Q. *May we not read much of sin's evil in that awful threatening?*

A. Yes; for sin is an evil that deprives man of the happiness of a threefold life, and exposes him to the misery of a threefold death.

Q. *Was there any place in that covenant for a mediator or surety?*

A. No; for it required personal obedience or suffering from every man, for himself.

Q. *Would it not accept of repentance from sinners, and sincere endeavours after obedience, though imperfect?*

A. No; for it required obedience absolutely perfect, and sentenced the transgressor to wrath for the least failure, without any hope of mercy to the penitent.

Q. *Ought not all believers to bless God that they are not under this covenant?*

A. Yes.

Q. *Is not the case of unbelievers sad, who still remain under it?*

A. Yes.

Quest. 13. *Did our first parents continue in the estate wherein they were created?*

Ans. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. *What was the estate wherein our first parents were created?*

A. It was a state of innocence and of great happiness.

Q. *Wherein did their happiness lie?*

A. They were free of all sin and misery; they had all earthly felicity in paradise, and enjoyed sweet communion with God.

Q. *How did they fall from this happy state?*

A. By sinning against God.

Q. *Were they not made upright, after the image of God? and how then could they sin?*

A. Though they were made upright, yet they were not confirmed in that estate like the elect angels; but created mutable, being left to the freedom of their own will.

Q. *Were they created with any will or inclination to sin?*

A. No.

Q. *What do you mean by the freedom of will that they were left to?*

A. That they were not under constraint from any, but had a liberty in their will to chuse or refuse either good or evil.

Q. *Had they not a sufficient liberty in their will, and power to have obeyed God in all things, and to have resisted all temptations to sin?*

A. Yes; if they had used it well, as they might have done: but having their stock in their own hand, without any confirming grace from God, they might also fall, if they would.

Q. *Hath fallen man the same freedom of will to what is good, that Adam had at first?*

A. No; though some relicks of that freedom to things naturally or morally good be found in unregenerate men, in some more, in some less: yet they have no freedom of will to things spiritually good, being *dead in sins and trespasses*, Eph. ii. 1.

Q. *Do regenerate persons attain to Adam's freedom of will to good?*

A. Not altogether in this life, though they recover it in a good measure: but being only renewed in part, and the image

of God imperfect in them while here, their wills are not intirely free to what is good, there being still a sad mixture in them of inclination to what is evil.

Q. *What freedom of will have the saints in glory?*

A. They have a freedom of will only to what is good, and a perfect freedom too; and by virtue of confirming grace, they cannot will any thing that is evil.

Q. *What do you mean by God's leaving our first parents to the freedom of their will?*

A. His suffering them to make their choice when both good and evil were in their offer, and not giving them any new supplies of grace to prevent their will from yielding to temptations to sin.

Q. *Why did he not give these new supplies?*

A. Because he was not bound to do it, and he had glorious designs to bring about by not doing it.

Q. *What temptation had our first parents to sin against God?*

A. First, The devil tempted the woman to eat of the forbidden tree; and, *next,* he put her on to tempt Adam to do the same.

Q. *Could Satan have used any violence to cause them to sin?*

A. No; all he could do, was to tempt them to it in a subtile manner.

Q. *What method did he take in doing it?*

A. He made use of the serpent, and spake out of it; he shewed them the desirableness of the fruit, and persuaded them that by eatieg it they should become wise as God, and should escape the punishment threatened; he attacked Eve when she was alone, and then made use of her to prevail with her husband.

Q. *Is it not upon this account that Christ calls the devil a liar and murderer from the beginning?*

A. Yes; for it was by lies and falsehoods that he murdered our first parents and their posterity.

Q. *Was it not a dreadful sin in them to believe the devil more than God?*

A. Yes; and it is what Adam's children are much inclined to do still, according to their example.

Q. *What would become of the best men now, if God should leave them to themselves, and to Satan's temptations?*

A. They would surely be ruined, considering that we have lost our strength by the fall. No man here attains to Adam's perfection in grace; there is still a mixture of corruption in the best.

Q. *Should we not always pray against God's leaving us to our free will?*

A. Yes; for if perfect holiness, without new aids and confirming grace from God, be no security against total apostacy, as is evident from the example of the angels and our first parents; our ruin must be inevitable, if God should leave us, who are weak and corrupt, to ourselves.

Q. *Are not believers now safe from any such fall?*

A. Yes: though that is not owing to themselves, but to the gracious promise of God through Jesus Christ.

Q. *What were God's wise and gracious ends in permitting Adam's fall?*

A. He designed to glorify his infinite wisdom, and likewise his justice and mercy, in saving lost sinners of mankind by a surety of his own providing.

Quest. 14. *What is sin?*

Ans. Sin is any want of conformity unto, or transgression of the law of God.

Q. *What mean you by the law of God?*

A. The commands or precepts which God hath given to man to be his rule to walk by.

Q. *Where is this law written?*

A. At first it was clearly written on Adam's heart, but by the fall this writing became dark, and therefore God has written it most plainly to us in his word.

Q. *How many kinds of laws hath God written there?*

A. Three; the judicial, the ceremonial, and the moral law.

Q. *What is the judicial law?*

A. That which related to the civil constitution, and contained the municipal statutes of the Jewish nation; which do not bind other nations any further than they are founded upon moral equity.

Q. *What is the ceremonial law?*

A. The statutes relating to the Jewish worship, their sacrifices, washings and rites, which were typical of Christ and his benefits, and are now fulfilled and abrogated by Christ's coming.

Q. *What is the moral law?*

A. That which is the rule of our manners and practice, and is perpetually binding upon all men, which we have briefly summed up to us by God himself in the ten commandments.

Q. *Ought all men to study a conformity to this law?*

A. Yes; for every want of it is a sin.

Q. *What do you understand by conformity to this law?*

A. A suitableness in us to what it requires.

Q. *What sort of conformity is due by us to God's law?*

A. Both an internal conformity of the heart and thought and an external conformity of the words and actions; and the first be wanting, we are guilty of sin, be the latter never so exact.

Q. *What is meant by the transgression of the law?*

A. It is a going beyond the bounds and limits which God hath set to us by his law, or doing that which is contrary to it.

Q. *Why are both these expressions made use of to describe sin, namely, Want of Conformity to the law, and Transgression of the law?*

A. The *first* of these is made use of to include *original sin* which is a want of conformity of *nature*; and *sins of omission* which are a want of conformity of *life* to God's law. The *second* is used to comprehend all sins of *commission*, either in thought, word, or deed.

Q. *Must not sin be a great evil which breaks such a holy just and good law?* *A.* Yes.

Q. *Wherein doth the prodigious greatness of this evil appear?*

A. In these; that sin shakes off the sovereignity of God, despiseth his power, offends his holiness, grieves his Spirit, defaceth his image in the soul, and brings damnation to it.

Q. *What is the glass that representeth the evil of sin in the most lively colours?*

A. We see much of sin's evil in the glass of God's holy law, and very much of it in the glass of hell's torments; but most of all in the glass of Christ's sufferings and death.

Q. *Can we ever repair the injury that sin doth to God's holy law?*

A. No: but Christ our surety hath given full satisfaction for all the sins of those who believe in him.

Quest. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?*

Ans. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. *Why did God forbid the eating of this fruit?*

A. To shew his dominion over man, and to make trial of

man's obedience to his Maker's will and authority in keeping a command for which he saw no reason but purely the will of God.

Q. *Was there no evil in eating this fruit, if God had not forbid it?* A. No.

Q. *Were our first parents guilty of no sin before actual eating of this fruit?*

A. Yes; they sinned in hearkening to the devil, and believing him, before they did eat.

Q. *Why is their eating the fruit called their first sin?*

A. Because it was their first sin finished, as expressed in James i. 14, 15

Q. *Who was first in the transgression?*

A. The woman.

Q. *Was our first parents' eating of the forbidden fruit a great sin?*

A. In several respects, it was the most heinous sin ever was committed.

Q. *How doth that appear?*

A. In regard it was a complicated wickedness, including many atrocious sins in it, such as renouncing the authority of their Creator, unthankfulness for his great bounty, aspiring to be equal with God, believing the devil before God, and joining in rebellion with him, murdering themselves and all their offspring: and all this guilt was attended with the most terrible aggravations that ever were heard of.

Q. *What were these aggravations?*

A. They committed this sin soon after they were made after the image of God, when they had no corruption within to incline them to it, nor temptation from without, but what they could easily resist: yea, they were guilty of it in paradise in the presence of God, and in the place where they had been lately taken into covenant with God; they well knew the glorious advantages of keeping this covenant, and the fearful consequences of breaking it; nay, they sinned against the clearest light and illumination of God's Spirit, that ever any mere man had; so that we should not think of this sin without horror.

Q. *Did it not heighten their sin, that they durst offend so great a God for so small a temptation as a little fruit?*

A. Yes, very much.

Q. *By what door got sin access to our first parents' hearts?*

A. By the door of the eyes, Gen. iii. 6. *The fruit was pleasant to the eye?*

Q. *Should we not learn from this to set a watch upon this door, that sin may not enter by it?* *A.* Yes.

Q. *Have we not the examples of saints set before us, who did so?*

A. Yes: we have the example of Job, who made a covenant with his eyes; and of David, who prayed to turn away his eyes from beholding vanity, Job xxxi. 1. Psal. cxix. 37.

Quest. 16. *Did all mankind fall in Adam's first transgression?*

Ans. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descended from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. *Was the covenant of works made with Adam for himself only?*

A. No; it was made with him for his posterity also.

Q. *What mean you by Adam's posterity?*

A. His children or offspring that should come after him, to the end of the world.

Q. *Are we included in that covenant, who live now near six thousand years since it was made?*

A. Yes, seeing we are of Adam's posterity.

Q. *How could the covenant be made with us who had not then a being?*

A. We had a being virtually in Adam's loins; and Adam transacted with God, not as a single person, but as a common head and representative of all his posterity; and so the covenant was made with Adam in our name.

Q. *Is it upon that account we are said to sin in him, and fall with him?*

A. Yes, according to Rom. v. 12. 1 Cor. xv. 22.

Q. *How came Adam to be our head and representative in this covenant?* *A.* God appointed him.

Q. *How can Adam be held as our representative, seeing we never consented to it?*

A. Could we have existed, we would have consented to so just a choice, Adam being our natural head and affectionate parent, made after God's image, with sufficient power to obey him. And seeing it was God's will, we are bound to consent to it as a holy and just law. Besides, it is warrantable, in human transactions and covenants, for parents to represent

en unborn; as in making bargains, selling lands, con- ng debts, &c. And why then was it not just for Adam resent us in transacting with God.

Is it just that parents should make covenants for their en, whereby they may be involved in guilt and misery, ade to suffer for what they never committed?

If a man makes a covenant for himself and his posterity, hing just and lawful, men do judge his children bound: case of our allegiance to a king; the rebellion of a may justly affect his posterity, stain their whole blood, orfeit their inheritance. And if this be reckoned just g men, why is it not also just betwixt God and man?

Was it right to put our stock into the hands of those who ved it so ill?

They might have improven it well if they had pleased, one of their children could have been thought better than they were. Neither is there place for us to com- who approve of their ill management and apostasy from by our sinning daily after the similitude of Adam's trans- ion.

If Adam had stood, would not we have been happy with

Yes; and therefore, seeing he fell, it is just we should serable with him.

Are we partakers with Adam in all his sins?

No; but in his first sin only.

Why only in his first sin?

Because then he represented all his posterity as a federal ; but, after he once broke the covenant, he was no more d as such, but reckoned to act as a single person only for elf.

Is it not as just to impute Adam's first sin to his posteri- their condemnation, as it is to impute Christ's righteous- o us for our justification?

Yes, it is equally just, because of the covenants being both with the first and second Adam in our name, Rom. 19.

How soon is Adam's sin imputed to his posterity?

As soon as they have a being, and stand in relation to n.

If one sin hath thus defiled and destroyed all mankind, d we not look upon sin as of a most mischievous nature?

Yes, and avoid it more carefully than we would do the e.

Q. *Should not our woful fall by the first Adam, stir us up to seek recovery by Christ the second Adam?*

A. Yes; we should be restless till we get it, that as we have borne the image of the earthly Adam, we may come to bear the image of the heavenly, and be taken to dwell with him at last.

Q. *Did ever any of Adam's posterity escape the imputation of his first sin?*

A. None, but Jesus Christ only.

Q. *Was Christ one of Adam's posterity?* *A.* Yes.

Q. *How doth that appear?*

A. In regard he is the seed of the woman, and had the substance of his flesh from Mary that descended from Adam.

Q. *If Christ descended from Adam, how could he escape Adam's sin?*

A. He escaped it by descending from Adam not by ordinary generation, but in an extraordinary way.

Q. *What was that?*

A. He was conceived by the power of the Holy Ghost in the womb of a virgin, without any earthly father.

Q. *Why was Christ conceived in this wonderful manner?*

A. That he might be kept free of the guilt and pollution of Adam's sin.

Q. *Was this sufficient to keep him free of it?*

A. Yes; because the Holy Ghost, by his infinite power did sanctify and keep pure and spotless so much of the virgin's substance as was needful to form our Saviour's body, Luke i. 35.

Q. *Are all the rest of mankind defiled with Adam's sin?*

A. Yes; and infants as well as others.

Q. *Are all men equally guilty and sinful before God?*

A. Yes; they are so in respect of nature, but not in respect of practice.

Q. *How comes there to be any difference in respect of practice?*

A. Because some are more left of God, and some are more beholden to free grace, than others, 1 Cor. iv. 7.

Quest. 17. *Into what estate did the fall bring mankind?*

Ans. The fall brought mankind into an estate of sin and misery.

Q. *Who of Adam's race were brought into a state of sin by his fall?* *A.* All mankind, excepting Jesus Christ.

Q. *Did the fall bring mankind into a state of sin only?*

A. Into a state of misery also.

Q. *Can a man be in a state of sin, and not in a state of misery?*

A. No; for the one still followeth upon the other; misery, the necessary consequent of sin.

Q. *Was there ever such a fall as that of the first man?*

A. No.

Q. *How so?*

A. Because Adam and all his posterity were so bruised and abled by that woful fall, that they could do nothing to raise emselves up, but must lie in their miserable case till divine ercy move for their relief.

Q. *Are we not defiled as well as disabled by the fall?*

A. Yes; our fall is like that of a man into a pit among nes and mire, which both bruises and defiles him at once.

Quest. 18. *Wherein consists the sinfulness of that tate whereinto man fell?*

Ans. The sinfulness of that estate whereinto man ll, consists in the guilt of Adam's first sin, the ant of original righteousness, and the corruption his whole nature, which is commonly called orinal sin; together with all actual transgressions ich proceed from it.

Q. *What are the two evils mentioned in the answer, which ke up the sinfulness of our fallen estate?*

A. They are original and actual sin.

Q. *What are these evils which make up original sin?*

A. They are three, to wit, the guilt of Adam's first sin, want of original righteousness, and the corruption of our ole nature.

Q. *What do you mean by the guilt of Adam's first sin?*

A. Our liableness to wrath or punishment by reason of the of Adam.

Q. *How doth that guilt become ours?*

A. By the imputing of Adam's sin to us: he having been representative in the covenant of works which he brake.

Q. *What is meant by the want of original righteousness ich we now lie under by the fall?*

A. It imports, that we are now deprived of that perfect titude, purity and holiness, implanted in man's nature at first creation, which was the image of God upon his soul.

Q. *How is it that we have lost that original righteousness of image of God in our souls?*

A. God is now provoked to withhold it, as a just punishment of Adam's fall.

Q. *Doth it make God the author of sin, to say that he withholds original righteousness from us?*

A. No; for he is not bound to restore that to us which we have lost through our own fault, but may justly deny it as a punishment of Adam's first sin. We are bound to have it, but God is not bound to give it.

Q. *Doth not the want of original righteousness make way for the corruption of our whole nature?* *A.* Yes.

Q. *What do you mean by the corruption of our whole nature?*

A. That our whole constitution, both in soul and body, is infected, defiled and depraved by sin, and that from the very womb.

Q. *Wherein doth this corruption of our nature appear?*

A. In our impotency and enmity to what is good, and in our proneness and inclination to what is evil.

Q. *What parts of our nature doth this corruption infect?*

A. Our whole nature and constitution, every sense and member of our bodies, and every power and faculty of our souls, to wit, our understandings, wills, consciences, memories, affections and thoughts.

Q. *How are our senses and members corrupted by original sin?*

A. They are now become ready weapons and instruments of unrighteousness, Rom. vi. 13.

Q. *How is the mind or understanding corrupted thereby?*

A. It is so blinded and darkened, that it cannot discern spiritual things.

Q. *How is the will corrupted?*

A. It is turned crooked and perverse, backward to good, and inclined to evil.

Q. *How is the conscience corrupted?*

A. It is become sleepy, dead, partial, biassed and unfaithful: it doth not perform its office uprightly, by warning, challenging and speaking for God, as his deputy ought to do; but is either silent or faint in God's cause.

Q. *How is the memory corrupted?*

A. It is become weak, deceitful and false: it is apt to forget what is good and necessary for us, and to retain what is evil, vain and unprofitable to us.

Q. *How are the affections corrupted?*

A. They have gone into sad disorder, and are naturally set upon improper and wrong objects: we love what we should hate, and hate what we should love; we rejoice in things

which are matter of sorrow, and we sorrow for things that are ground of joy.

Q. *How are the thoughts of the heart corrupted?*

A. God is not in our thoughts, but they are apt to run out upon the vanities of the world, or sinful objects.

Q. *How is this corruption of the nature conveyed from Adam to his posterity? Is it from the Author of our beings?*

A. It is not from God, who is the author of all holiness and purity, but of no sin or corruption: God justly whihholds original righteousness from us, but doth not communicate sin or corruption to any of his creatures: but it is conveyed to us by natural generation, Psalm li. 5. Job xiv. 4. and xv. 14.

Q. *How is original sin conveyed by natural generation?*

A By sinful parents producing sinful children like themselves; as we see the parent's leprosy infects the child, and treason stains the blood of posterity.

Q. *Though the body be corrupted by this way, how can the soul be thus infected, that is not begot by natural generation?*

A. By reason of the intimate union and close conjunction of the soul with the body; the soul being destitute of original righteousness when joined with the corrupt body, is also tainted with corruption, as liquor is tainted by the vessel it is put into. Though the manner of propagating original sin to the soul be difficult to explain, yet the certainty of the thing itself is most evident.

Q. *How doth the certainty of this appear?*

A. From the word of God, and our woful experience.

Q. *How doth it appear from the word of God?*

A. From many passages in it, such as these which assert, that we are conceived and born in sin, that a clean thing cannot be brought out of an unclean, that what is born of the flesh is flesh, that we are dead in sins and trespasses, and transgressors from the very womb. And likewise it is asserted of Adam, who was made after the likeness of God, that, after his fall he begat a son in his own likeness, after his image: for all which, see the following plain texts, Psalm li. 5. Job xiv. 4. John iii. 6. Eph. ii. 1. Isa. xlviii. 8. Gen. v. 3.

Q. *How doth the truth of original corruption appear from experience?*

A. In regard every man may feel that there is in him a natural antipathy to what is spiritually good, and a woful proneness to what is evil, besides many other bitter fruits of it.

Q. *What are these bitter fruits of original corruption?*

A. Such as these; our blindness of mind, hardness of heart,

hatred of God and goodness, placing of our affections upon wrong objects, and falling into daily sins.

Q. *Doth not this original sin and corruption make us odious to God, and deserving of hell, before the commission of actual sin?*

A. Yes.

Q. *How doth that appear?*

A. By these two things; *First*, the infinite purity of God's nature, that cannot but abhor sin and corruption, especially such corrupt natures as we have, which contain the seeds and principles of all sorts of sins that ever were or shall be committed in the world. *Secondly*, By the miseries, sufferings and death which we see inflicted upon infants, which never committed actual sin, Rom. v. 14.

Q. *Is it not reasonable that children, procreate by sanctified parents, should be free of original corruption?*

A. No; for the natures of the best saints are not perfectly sanctified, but remain still corrupt in part. And this corruption is natural to them, whereas grace is supernatural and adventitious.

Q. *Cannot gracious parents convey grace to their children?*

A. No; because they have propagated much corruption to them.

Q. *Is there any remedy for this original sin or corruption?*

A. Yes; there is the blood and the Spirit of Christ; the one to pardon it, the other to change the nature by a work of regeneration.

Q. *Doth the work of regeneration remove it wholly in this life?*

A. Not wholly; for we find the best complaining while they are here, Rom. vii. 14, 18, 23. Jam. iii. 2. and iv. 5.

Q. *What names doth original sin get in scripture?*

A. It is called the *old man*, the *flesh*, *lust*, *and indwelling sin*, Rom. vi. 6. and viii. 5. James i. 15. Rom. vii. 17.

Q. *Why is it called Original Sin, seeing this word is not in scripture?*

A. To denote three things; *First*, That we derive it from Adam, who is the original of all mankind. *Secondly*, That it is in us from our original or first having a being. *Thirdly*, That it is the original of all actual sins or transgressions.

Q. *What is the difference between Original and Actual sin?*

A. Original sin is the sin inherent to our nature, which we bring into the world with us; but actual sin is that which we commit after we come to the use of reason.

Q. *What do you mean by an actual sin or transgression?*

A. Every breach of the law of God, whether by omitting duty commanded, or committing sin forbidden by it.

Q. *Are there not many different kinds of actual sins?*

A. Yes; very many, such as sins of omission, and of commission; sins against the first table, and sins against the second; sins of the heart, and of the life; of the words, and of the actions; of ignorance, and against light; of infirmity, and of presumption, &c.

Q. *Whence do all these actual sins proceed?*

A. From original sin, or the corruption of our natures.

Q. *May it not be thought that they proceed more from the evil example set before us?*

A. No; for we see Cain's murdering his brother proceeded out of his heart, and not from any such example; according to Matth. xv. 19.

Q. *How do the sins of the life proceed from the evil heart or nature?*

A. Even as evil fruit from a corrupt tree, or unclean streams from a polluted fountain, Matt. vii. 17. James iii. 11.

Quest. 19. *What is the misery of that estate whereinto man fell?*

Ans. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

Q. *What are the three heads of man's misery by the fall pointed at in the answer?*

A. There is, *First*, The happiness we have lost by it. *Secondly*, The evils we are presently under. *Thirdly*, The miseries we are further liable to.

Q. *What are these three more particularly?*

A. The happiness we have lost is communion with God: the evils we are presently under, are God's wrath and curse, and all the afflictions of this life: the miseries we are further liable to, are both the first and second death.

Q. *Hath man lost no more happiness but communion with God?*

A. He hath also lost the image of God upon his soul; but that was mentioned in the former answer, under the want of original righteousness, which is the same thing with the image of God.

Q. *What do you mean by that communion with God which man hath lost by his fall?*

A. It is that sweet intimacy, acquaintance and fellowship with God, which man had in the enjoyment of God's gracious presence and comforts in the garden of Eden.

Q. *How doth it appear that man enjoyed such sweet communion with God there before his fall?*

A. From this, that there was no sin nor guilt then to stop man's free access to God, or to eclipse the light of God's countenance towards man; and therefore he was under the continual smiles of his Creator. God conversed familiarly with him, conferred high favours upon him, transacted with him by covenant, brought all the living creatures to own their subjection to him, and recieve names from him, Gen. i. 28, 29, 30. and ii. 15, 16, 19, 22.

Q. *How did our first parents lose all that sweet communion with God?*

A. By their sinning against God, and breaking his holy laws.

Q. *Is not the loss of communion with God a very great misery?*

A. Yes; for seeing the happiness of heaven lies in having communion with God, who is the soul's chief good and portion; the want of that communion must be our greatest loss and misery, and therefore it is justly put before all the rest of our miseries mentioned in the answer.

Q. *Is not the eternal loss of communion with God the chief part of the misery of the damned in hell?*

A. Yes; for, *depart from me*, is the first word of the sentence against them.

Q. *Did not man first forsake God, before God withdrew his gracious presence from man?*

A. Yes; it is evident that man fell from God, before he lost communion with him.

Q. *How doth it appear that our first parents were deprived of communion with God after their fall?*

A. By their hiding themselves, and fleeing from God in whose presence they formerly rejoiced; and by God's frowning upon them, driving them out of paradise, and placing a flaming sword to guard the entry to it, Gen. iii. 8, 17, 23, 24.

Q. *How doth it appear that all Adam's posterity have also lost communion with God by the fall?*

A. From this, that we have a natural aversion to God's presence, and to the means of attaining to it, such as meditation, *prayer*, and attending upon the word and sacraments.

Must not sin be a great evil, that deprives us of so great ness as communion with God? *A.* Yes.

Why cannot sinful creatures have communion with God?

ecause he is a holy God, and of purer eyes than to be- iquity; he cannot look upon sin where it is harboured ved.

Have unregenerate sinners any desire after communion od?

No; for the presence of God is both hateful and fright- hem; and hence it is, they say unto God, *Depart from* xxi. 14.

Why do they hate God's presence, and communion with

Because, being unregenerate and sensual, their carnal is enmity against God; and, being guilty criminals, read the presence of their Judge, who has power to nn them.

Is the loss of communion with God by Adam's fall an rerable loss to us?

No; for God hath found out a way for recovering lost s to a state of communion with himself again.

What is that way?

By appointing Jesus Christ to be our Redeemer, for tak- vay our guilt, and purchasing communion with God by his blood; and so believers may have free access throne of grace here, and to his throne of glory here-

Will not the believer's communion with God in heaven, more sweet than Adam's was in paradise?

Yes: for the believer will have greater discoveries of e of God, than Adam had; he will have God dwelling im in his own nature, and be immutably fixed in a state is for ever, Eph. ii. 5, 6.

Are we not infinitely bound to Christ for recovering to us Adam lost? *A.* Yes.

Where is communion with God to be enjoyed here?

In the use of these ordinances which God hath appoint- wit, the word, sacraments, prayer, and praises.

When is it that we have communion with God in his or- es?

When he allows us the gracious influences of his Spirit our souls: that is, when we have the communications ht, life, strength, or comfort from God; and when our s of faith, love, repentance, or spiritual desires, are drawn to a lively exercise.

Q. *Besides loss of communion with God, are we not likewise brought under his wrath and curse by the fall?*

A. Yes; we are all by nature children of wrath, and under God's curse; according to these plain texts, Eph. ii. 3. Gal. iii. 10.

Q. *What is meant by the wrath of God?*

A. God's anger, or sin-revenging justice, which burns fiercely against sin, and is ready to break forth in terrible judgments against sinners.

Q. *What is meant by the curse of God?*

A. The sentence of God's law, denouncing wrath and judgments upon the transgressors of it.

Q. *Do the wrath and curse of God lie upon all men whatsoever?*

A. Yes, as long as they are in a state of unbelief: but by Jesus Christ all true believers are delivered from God's wrath and curse, and inherit his favour and blessing, 1 Thess. i. 10. Gal. ii. 9.

Q. *Are not these, who are under the wrath and curse of God, liable to all sorts of miseries?*

A. Yes, and particularly to these named in the answer, to wit, all the miseries of this life, death itself, and the pains of hell for ever.

Q. *What are the miseries of this life, which the fall makes us liable to?*

A. They are very many, both in soul and body.

Q. *What are the soul-miseries which we are liable to?*

A. Such as unbelief, blindness of mind, strong delusions, hardness of heart, weakness of memory, the bondage of sin and Satan, evil imaginations and vile affections, stupidity and searedness of conscience, or else horror and despair, Rom. xi. 8. Eph. iv. 18, 19. 2 Thess. ii. 11. Rom. ii. 5. Rom. i. 26, 28. 2 Tim. ii. 26. Gen. vi. 5. 1 Tim. iv. 2. Isa. xxxiii. 14. Heb. x. 27.

Q. *What are the bodily or external miseries we are liable to by the fall in this life?*

A. Both private afflictions and public calamities, such as diseases in our bodies, reproach in our names, decay in our estates, loss of relations, poverty, crosses, disappointments, sore toil and labour; as also, famine, sword, pestilence, captivity, exile, persecution and the like, Deut. xxviii. 16, 17, 18, 22, 30, 37. Gen. iii. 17. Ezek. v. 17.

Q. *Should a living man complain of those his miseries?*

A. No; for they are justly inflicted, and his sins deserve worse, Lam. iii. 39.

Q. *What worse miseries are we liable to by sin?*

A. Death and hell.

Q. *What is meant by death in the answer?*

A. The separation of soul and body, at the end of this life.

Q. *Hath the fall brought death upon all men that ever lived in the world?*

A. By the fall it is appointed for all men once to die; and never any were exempted from that sentence, save Enoch and Elijah, who were translated to heaven without tasting of death.

Q. *Is death the same thing both to the wicked and the godly?*

A. No; for it is a punishment to the one, and a purgation to the other.

Q. *What kind of punishment is death to the wicked?*

A. It is the king of terrors, or beginning of hell to them; it is a serpent with a fearful sting, or a messenger sent to seize and carry them to everlasting torments.

Q. *Is not death a punishment to the godly also?*

A. Not properly: for though it be the consequent of sin, yet to believers, through Christ, its nature is changed, and its sting and terror removed; yea, it becomes a friend and servant to them, to pluck up sin by the roots, and carry them home to their Father's house.

Q. *Doth not death put an end to the miseries of all men?*

A. No; for though it put an end to all the godly's misery, yet in some respects it only begins the miseries of the wicked.

Q. *What miseries are they liable to after this life?*

A. To the pains of hell for ever.

Q. *What do you mean by hell?*

A. A place of torment, which God hath prepared for devils and wicked men; where they shall be punished with everlasting destruction from the presence of the Lord, 2 Thess. 1. 9.

Q. *Wherein doth the pains of hell consist?*

A. In the pain of loss, and the pain of sense.

Q. *What is it you call the pain of loss in hell?*

A. The loss of heaven, with God's glorious presence, and the society of saints and angels there for ever, Matth. xxv. 41. Psal. xvi. 11. Luke xiii. 28.

Q. *What do you call the pain of sense in hell?*

A. The dreadful pains and torments which the damned will suffer there, both in their bodies and souls.

Q. *What will be the torments of their bodies in hell?*

A. They will be cast into a lake burning with fire and brimstone, where there shall be weeping, wailing, and gnashing of teeth, Matth. xiii. 42. Rev. xxi. 8.

Q. *Why are these torments called the second death?* Rev. xxi. 8.

A. Because the damned there will still be, as it were, in the agonies of death; but that death will differ from the first in this, that they will be ever dying, but never able to die.

Q. *What will be the torments of the soul in hell?*

A. The souls of the wicked there will be immediately liable to the strokes and lashes of God's wrath, and the worm that never dieth, which will fill them with eternal anguish and horror, Heb. x. 31. Mark ix. 44.

Q. *What is meant by the worm that dieth not?*

A. An awakened conscience, that will gnaw, bite and sting them for ever.

Q. *How will it do that?*

A By upbraiding them for their by-past sins, and for slighting the remedy offered to them: by throwing up to them the happiness they have lost, and the miseries brought upon them by their folly, and ever telling them what more is a coming. God's wrath in hell will be still *wrath to come.* All which reflections, improven by a despairing conscience, cannot but distress the guilty soul with such cutting thoughts, bitter anguish, and tormenting stings, as cannot now be imagined, Luke xvi. 25. Heb. x. 26, 27, 29.

Q. *What sort of wrath is the wrath of God, which will be poured out upon the wicked in hell?*

A. It is called in scripture, *great wrath, anger, fury,* and *vengeance,* which will be fierce, powerful, irresistible, insufferable, unmixed, eternal and unquenchable; and is oft exprest by fire, which is the most terrible element, Zech. vii. 12. Rev. vi. 17. 2 Kings xxiii. 26. Neh. i. 6. Psal. xc. 11. Psal. lxxvi. 7. Ezek. xxii. 14. Isa. xxxiii. 14. Rev. xiv. 10. Mark ix. 43, 44, 45, &c. Heb. x. 30, 31.

Q. *How doth it appear that the wrath poured out on the damned is so great and terrible?*

A. In regard it is poured out upon every power and faculty of the soul, and upon every sense and member of the body; and both their souls and bodies are made capacious and strong to receive and support much of it: and hence they are called *vessels of wrath fitted for destruction,* Rom. ix. 22.

Q. *Why is it called unmixed wrath?*

A. Because it is without any mixture of mercy. They have no sympathy or pity from any hand, no drop of comfort to relieve them, no ground of hope to support them, no interval of rest under it day or night; but *the smoke of their tor-*

ment ascendeth up for ever and ever, Rev. xiv. 10, 11. Mark ix. 44. Luke xvi. 24, 25. John iii. 36.

Q. *How is it agreeable to justice to punish the wicked with eternal sufferings for temporary sinning?*

A. It is just, because they provoke an eternal God, and despise an infinite good, for which finite or temporary sufferings can never satisfy. It is just for God to punish the wicked as long as he can, seeing they sin as long as they can; and, when they can sin no longer here, they carry their sins to hell with them, and continue sinning there for ever, whereby they still add oil to the flame, and keep it burning for ever.

Q. *Is not this wrath so terrible, that the very devils are afraid of it?*

A. Yes; for the dread they have of it makes them to tremble and cry out at the approach of their Judge, James ii. 19. Matt. viii. 29.

Q. *Did the man Christ Jesus suffer this terrible wrath in the room of an elect world?* *A.* Yes.

Q. *How was he able to bear all that was due to them?*

A. His Godhead supported the human nature under it.

Q. *Had it not terrible effects upon him while he was suffering it?*

A. Yes; it cast him into dreadful agonies, caused him to sweat forth blood in great drops, and make that fearful outcry, *My God, my God, why hast thou forsaken me?*

Q. *Will not one spark of this wrath let fly into the conscience drive a sinner to despair amidst all the world's comforts?*

A. Yes; as hath been verified in the instances of Cain, Judas, Spira, and many others.

Q. *Do all the wicked in hell suffer equal punishment there?*

A. No; some have hotter places in hell than others, according to the different measures of their guilt, Matt. xxiv. 51. Luke xii. 47, 48.

Q. *Must there not be an unspeakable evil in sin, that exposeth man to all this wrath and misery?*

A. Yes; we may see much of sin's evil in the glass of hell's torments.

Q. *What ought we to learn from the scripture-doctrine concerning the wrath to come?*

A. To bless God for contriving a way, and providing a Saviour, to redeem us both from sin and hell: and highly to esteem and love Jesus Christ, that willingly undertook and came to bear our sins, and suffer all this wrath for us, 2 Cor. ix. 15. 1 Thess. i. 10. 1 Pet. ii. 7, 24. John i. 29.

Quest. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

Ans. God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. *Are all men left to perish in their fallen estate?*

A. No; blessed be God, who hath provided a remedy for us.

Q. *Doth God deliver all men from perishing in their fallen estate?* *A.* No, but only some.

Q. *Who are these?* *A.* The elect.

Q. *Who are these you call the elect?*

A. These whom God hath chosen out of Adam's fallen race.

Q. *What hath God elected them to?*

A. To everlasting life.

Q. *When did God make this choice of these persons?*

A. From all eternity.

Q. *What was the cause of God's chusing some, and passing by others?*

A. God's own mere good pleasure, Luke xii. 32.

Q. *Did God elect any to eternal life because of their foreseen faith or holiness?*

A. No: these are not the cause, but fruits of election; for God hath chosen all his people to faith and holiness as the necessary means of salvation, Eph. i. 4, 5, 6.

Q. *Ought we not to try and examine our election by such fruits as these of faith and holiness?*

A. Yes, 2 Pet. i. 10. 2 Thess. ii. 13.

Q. *By what other plain evidences may we know if God hath chosen us to eternal life?*

A. If we have chosen God to be our God and portion, and given ourselves away to him, we may conclude that he hath first chosen us; for if *we love* him, it is *because he first loved us*, 1 John iv 19.

Q. *In what way and method doth God bring his elect into an estate of salvation?*

A. In the way of a covenant, and by a Redeemer.

Q. *Is it in the way of a covenant of works that he saves them?*

A. No, but in the way of a covenant of grace.

Q. *What is meant by the covenant of grace in the answer?*

A. It may either point at, 1st, The covenant of grace as made from eternity with Christ in the name of the elect, called frequently the covenant of redemption; or, 2dly, The covenant of grace as made in time with the elect themselves upon their believing in Christ.

Q. *What is that covenant of grace or redemption which was made with Christ from eternity?*

A. It is a gracious agreement made between the Father and Christ as the second Adam and representative of the elect; wherein God promised to him, that upon condition of his Mediatorial obedience and satisfaction in their stead, he should be gloriously assisted and rewarded himself, and have grace and glory to all his seed. And all this Christ accepted of. Isa. liii. 10, 11. Psalm lxxxix. 3, 4, 19, 20, &c. Heb. x. 5, 6, 7, &c.

Q. *How can that covenant made with Christ be called a covenant of grace, seeing it required perfect obedience to the law?*

A. It was a covenant of grace with respect to the elect whom Christ did represent, seeing in it God passed from their personal obedience, and accepted obedience from their Surety in their stead. Likewise it contains all the blessings and good things which are freely and gratuitously bestowed on the elect, these being first promised in that covenant to Christ as their head and representative, 2 Tim. i. 19. Titus i. 2. Gal. iii. 16.

Q. *What is the covenant of grace, as made in time with the elect themselves?*

A. It is the execution or application of the covenant made with Christ, as to what immediately concerns the elect themselves; and may be defined, God's gracious paction with elect sinners in Christ, wherein he offereth and promiseth pardon and salvation to them, and to all who hear the Gospel, upon their believing in his Son Jesus Christ, John iii. 36. Acts xvi. 31.

Q. *When was this covenant first tendered to fallen sinners?*

A. Immediately after the fall to our first parents in that great Gospel promise, *The seed of the woman shall bruise the head of the serpent*, Gen. iii. 15.

Q. *Can you shew what is meant by that promise?*

A. By the seed of the woman is meant Christ, that was to be born of a virgin. By the serpent is meant the devil, called so *for his subtility.* By breaking his head is meant Christ's disappointing his counsels, and destroying his works.

Q. *What are the blessings promised to us in this covenant?*

A. All the blessings of Christ's purchase, such as illumination, pardon of sin, peace with God, freedom from the law's curses, sanctification, access to God, the conduct of the Spirit, victory over death, resurrection to life, and eternal glory, Ezek. xxxvi. 25, &c. Heb. viii. 10, &c. John iii. 18, 36. Psalm lxxxiv. 11. 1 Cor. xv. 22, 57.

Q. *What is the condition required of us to interest us in these promised blessings?*

A. Faith in Jesus Christ, Acts xvi. 31.*

Q. *Can we fulfil this condition, or believe of ourselves?*

A. No; but Jesus Christ hath both purchased faith for us, and promised it to us in this covenant, John vi. 37. Phil. i. 29. Eph. ii. 7, 8. Rom. viii. 32.

Q. *How then is it a condition required of us?*

A. Though faith be both purchased and promised, yet God doth still require it of us as a duty, and that to humble us, and to put us on to the use of means; to make unbelievers inexcusable, and to teach us the order and connexion in which he will bestow the blessings of this covenant.

Q. *Hath faith the same place in the covenant of grace, that obedience had in the covenant of works?*

A. No; for Adam's obedience, had he performed it, was a condition in a proper sense, which gave him a right to life, and was pleadable before God, for that effect; which cannot be said of faith, seeing it is not our faith, but Christ's surety-

* The Westminster Assembly, and our Assembly, 1648, in Lar. Cat. 32 Quest. do also assert this in express words; "That God re-"quireth faith as the condition to interest sinners in Christ;" proving it from John i. 12. and iii. 16. Now our Lar. Cat. that hath these words, was approven by the Westminster Assembly, and the Assembly 1648, after the most exact trial and examination, both by themselves, and by the respective Presbyteries of this church, as appears from the Act of Assembly 1648, Sect. 10. If these noble reforming Assemblies had not thought fit to use the word *condition*, to guard against the Antinomians, who say, The elect are justified before they believe; probably I might have dropt it, as being abused by some. But I continue to use it, in order to explain the words of our standards, to prevent mistakes, and to shew in what sense the word *condition*, may be safely used when applied to faith, as our reformers understood it, viz. That it is no wise a meritorious or pleadable condition, but only an instrumental or applying condition, mean, or qualification (these being all one and the same) required in us, in order to our getting an actual interest in Christ, and the possession of the other benefits of his purchase (for faith is also his purchase, though required of us.) and that Christ's righteousness and satisfaction *alone, is the* meritorious and pleadable condition of a sinner's justification *before God*, and of his eternal salvation, and nothing else.

ighteousness, that gives us a right to eternal life. This, and his only, is the ground of justification, that a sinner can plead before God.

Q. *Can faith then be called the condition of the covenant of grace in a strict and proper sense?*

A. No, but in a more general sense, as it is the only mean or instrument for applying the righteousness of Christ to us, and without which Christ and his benefits cannot be ours. The righteousness by which we are justified, is oft called the righteousness of faith, or by faith; to teach us, that, as the righteousness of Christ is the only meritorious and pleadable condition of our justification, so faith is the instrumental and applying condition of it, Heb. xi. 6, 7. Rom. iv. 14, 16. Rom. iii. 22, 24, 26, &c. Rom. ix. 30, 32. Rom. x. 4, 6.

Q. *What is the difference betwixt the covenant of works and the covenant of grace?*

A. The first covenant makes the ground or condition of a man's justification before God to be the righteousness performed by the man himself; but the second makes it to be the righteousness performed by Christ the surety, apprehended by our faith; the first covenant had no surety to answer for Adam's performing what was required of him; but the second hath Christ engaged for what is required of us.

Q. *Doth not the covenant of grace require obedience to God's law, as well as the covenant of works?*

A. Yes, but not for the same ends, or in the same manner; for the first covenant required our obedience as the proper condition of life; but the second requires it as the evidence of our faith, and of our conformity to Christ; the first for the justifying of our persons; the second for testifying our thankfulness for redeeming love: the first required perfect obedience in our own strength; but the second accepts of sincere aims to obey in Christ's strength, and imputes his perfect obedience to us, to cover our defects, to atone for our guilt, and to obtain grace and glory for us.

Q. *May not repentance, love, self-denial, and holiness be called conditions of the covenant of grace as much as faith, seeing these are also required of us in it?*

A. Though they be required, yet they have not the same conditionality with faith; in regard that, among all the graces, faith hath a peculiar aptitude and fitness for taking hold of and applying Christ and his righteousness, and also for emptying the creature of self, and exalting of God's free grace: therefore God puts honour upon faith above all the rest of the graces, by ascribing our justification and salvation so frequent-

ly to it, Rom. iii. 26, 27 John iii 16, 18, 36. Rom. v. 1. Eph. ii. 8, 9. John vi. 40. Rom. iv. 16. Phil. iii. 9. Luke vii. 50. 1 Pet. i. 5.

Q. *What names doth the covenant of grace get in scripture?*

A. It is called a *testament*, a *covenant of peace*, a *covenant of promise*, a *new covenant*, a *holy covenant*, an *everlasting*, *well-ordered*, *and sure covenant*, Heb. ix 15. Isa. liv. 10. Eph. ii. 12. Heb. xii. 24. Luke i. 72. 2 Sam. xxiii. 5.

Q. *Is the* covenant of grace *a scripture term?*

A. Though we find it not in the express words, yet we oft have it in words of the same import; and, it being a most significant term, it is fitly appropriated to this covenant.

Q. *Why is it called the covenant of grace?*

A. To shew that free grace only, or the undeserved mercy and goodness of God, moved him to contrive it; that free grace only determines the elect to take hold of it, and that the exalting of free grace is the great end of it. Likewise it is termed the covenant of grace, because even faith itself, which is called the condition of it, is God's gracious and free gift to us, as well as all the rest of the blessings and benefits promised in it, Eph. ii. 7, 8, 9. Tit. iii. 5, 6, 7. Eph. i. 4, 6, 7. Rom xi. 5, 6. 2 Tim. i. 9, 10. Phil i 29.

Q. *Why is this covenant called a* testament?

A. Because all the blessings and good things promised in it are freely bequeathed and made over to the elect, as legacies left and made sure to them by the death of Christ the testator; and in it he hath left them grace to enable them to perform every duty required of them.

Q. *What is the greatest promise in the covenant of grace?*

A. The whole covenant of grace, with all the blessings in it, is summed up in that great and comprehensive promise, *I will be your God, and ye shall be my people*, Jer. xxxi. 33. Heb. viii. 10. *I will be your God*, hath more in it, than giving us the possession of both heaven and earth.

Q. *How may we know if we be included in this promise?*

A. If we have been enabled to take God to be our God, and to surrender and give up ourselves unto him, we may claim an interest in it; according to Zech. xiii. 9. 2 Cor. viii 5.

Q. *Is the covenant of grace made with all mankind, as the covenant of works was?*

A. No; for though it be tendered and offered to all who hear the Gospel, yet it is really made with none but those who take hold of it.

Q. *Have not all sinners, even the worst of them, a call and warrant to come and take hold of this covenant?*

A. Yes; as appears from Isa. lvi. 3, 4, 5, 6, &c. Mark xvi. 15, 16. Rev. xxii. 17.

Q. *Was ever any man saved another way than by the covenant of grace.*

A. No; Acts iv. 12. Gal. ii. 16.

Q. *Were all the faithful under the old testament saved by this covenant?*

A. Yes; for they had it discovered and tendered to them, though not so clearly as we have.

Q. *Was the covenant which God made with the Israelites, when he brought them out of Egypt, a covenant of works, or of grace?*

A. Though that covenant was delivered in a legal form, and intermixed with terror, for humbling of that people; yet it was the same covenant of grace in substance with that proposed to us in the Gospel; for they had the same Mediator and Surety with us, typified to them by Moses and the sacrifices; they had the same promises of remission, and of grace and glory, through the blood of the Messiah, to which they were required to look by faith, through the types and sacrifices, for their justification and salvation, Psal. ii. 12. Isa. xlv. 22. and xliii. 1, 3, 6, 7. Ezek. xi. 19, 20. and xxxvi. 25, 26, 27. Exod. xii. 22, 23. Num. xxi. 7, 8. Lev. i. 4. Exod. xxiv. 7, 8. Heb. iv. 2.

Q. *Ought we not to praise the Lord with our souls, that we have a far more spiritual, plain and clear dispensation of the covenant of grace than the old testament believers had?*

A. Yes.

Q. *What is the estate out of which God delivers his elect by the covenant of grace?*

A. Out of an estate of sin and misery.

Q. *Do the elect lie in a state of sin and misery as well as others till God is mercifully pleased to take them into the bond of his covenant?*

A. Yes; for we are told, that at the time when God looks upon them with an eye of pity, and enters into covenant with them, he finds them in a loathsome state, wallowing in their blood and pollution, and by nature children of wrath, even as others, Ezek. xvi. 5, 6, 8. Eph. ii. 1, 2, 3.

Q. *What is the estate that God brings them into by this covenant?*

A. Into an estate of salvation.

Q. *What estate is that?*

A. It is an estate of safety and growing felicity, wherein

they shall persevere, till in due time they arrive, at full and perfect happiness.

Q. *By whom doth he bring them into this state of salvation?*

A. By a Redeemer.

Quest. 21. *Who is the Redeemer of God's elect?*

Ans. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man; and so was, and continueth to be God and man, in two distinct natures, and one person for ever.

Q. *What do you mean by a Redeemer?*

A. A ransomer, or a person that delivers others out of captivity or bondage, as Christ doth elect sinners.

Q. *How doth it appear that Christ is such a Redeemer?*

A. Because he is frequently so called in scripture, and is said to give his life a ransom for many, Job xix. 25. Isa. liv. 5. and lx. 16. Jer. l. 34. Matt. xx. 28.

Q. *Are God's own elect in bondage by nature?* *A.* Yes.

Q. *What sort of bondage is it that they are in?*

A. It is a spiritual bondage; they are prisoners in the hands of justice, condemned to the prison of hell: they are also captives and bondmen to sin and Satan.

Q. *How doth Christ redeem his people from their bondage?*

A. Partly by price or purchase, and partly by power or conquest.

Q. *How did Christ redeem them out of the hands of God's justice?*

A. Not by silver or gold, but by his precious blood, 1 Pet. i. 18, 19.

Q. *How doth Christ redeem his elect from the captivity of Satan and sin?*

A. By his mighty power, conquering their enemies, and subduing their hearts to himself, Eph. iv. 8. Col. ii. 15. Psal. cx. 3.

Q. *Is not Christ the stronger man, that overcomes the strong man, and spoils him of his goods?* *A.* Yes, Luke xi. 21, 22.

Q. *Is it not Christ that recovers his people out of the snare of the devil, who before had taken and led them captive at his will?* *A.* Yes, 2 Tim. ii. 26.

Q. *How were the elect redeemed from sin and hell, who died before Christ shed his blood?*

A. By virtue of the compact between the Father and the Son from all eternity; the virtue of Christ's blood did reach

back to believers from the beginning of the world, as well as it doth extend forward to believers to the end of the world; even as a cautioner by his bond will deliver a man from prison, long before he actually pays the debt.

Q. *Could either angels or men have provided such a Redeemer for us?*

A. No, none could do it but the infinitely wise God; it was his own arm that brought about this salvation, Isa. lix. 16.

Q. *What is our Redeemer's name?*

A. The LORD JESUS CHRIST.

Q. *Why is he called the LORD?*

A. Because he is JEHOVAH, as he is God. And as Mediator he hath by his death acquired an universal Lordship and dominion over all things in heaven and earth, Matt. xxviii. 18. Phil. ii. 8, 9, 10.

Q. *Why is he called JESUS?*

A. Because he saves his people from their sins, Matt. i. 21. The word signifies a Saviour, being the name given him by the angel that foretold his birth.

Q. *What is it in sin, that this glorious Jesus saves his people from?*

A. He saves them from the pollution and power of their sins, from the guilt and punishment of them, and at last from the very in-being of sin.

Q. *Why is he called CHRIST?*

A. Because he is the anointed of God. The Greek word Christ is the same with the Hebrew word Messiah, both signifying anointed.

Q. *Wherefore gets he that name?*

A. Because he was consecrated to a threefold office as Mediator, to wit, the office of a prophet, of a priest, and of a king; to which offices men under the law were solemnly set apart and anointed with oil.

Q. *Was Christ anointed with oil to these offices?*

A. No, but with the Holy Ghost above measure, whereby he was set apart, authorised, and fully furnished to discharge these three offices to the church, Psal. xlv. 7. John iii. 34.

Q. *Is there no other redeemer of souls besides the Lord Jesus Christ?*

A. No, he is the *only* Redeemer.

Q. *But, though he be the only Mediator for redemption, may there not be other mediators for intercession?*

A. The Papists have coined this distinction, to bring in angels and saints to share of Christ's glory, if not in that of redemption, yet in that of intercession. But as he is the only

Redeemer, so he is the only Advocate with the Father; for his infinite blood is necessary to be the foundation of the one as well as the other.

Q. *Whose Son is Christ?* *A.* The Son of God.

Q. *Are there not others called sons of God in scripture beside Christ?*

A. Yes; we find angels, Adam, and believers so called, Job xxxviii. 7. Luke iii. 38. 1 John iii. 1. and that either in respect of their immediate creation by God, or their adoption into his family.

Q. *How then is Christ the Son of God, as no other is so?*

A. Christ is the Son of God by nature, and from all eternity, and so called the eternal Son of God.

Q. *Why would God have no less person to be our Redeemer?*

A. That the glory of his justice might be displayed, and our redemption made effectual. Infinite justice could not have been glorified by a finite ransom; therefore it is said, That Christ's blood was shed to declare God's righteousness, Rom. iii. 25.

Q. *How many natures hath Christ?*

A. Two; to wit, his divine nature and his human nature.

Q. *How many persons hath he?* *A.* But one.

Q. *Are these two natures in Christ mixed or confounded together?*

A. No; they are distinct, without any mixture or confusion, as some ancient heretics asserted.

Q. *What are the ancient heresies about Christ's natures and person, which are obviated in the answer?*

A. There are four heresies which were condemned by four general councils. 1. Arius and his followers denied the eternity of Christ's Godhead; and therefore it is asserted, he is God, and that from all eternity. 2. Marcion and his followers denied the verity of Christ's human nature, saying, He was only man in appearance: but the answer asserts, he became man, a real man. 3. Eutyches and his followers would have the two natures mixed and confounded, so as to make but one: therefore it is asserted, that he hath two distinct natures. 4. Nestorius and his followers divided the two natures of Christ, so as to make him two persons: therefore it is asserted, that these two natures are so united as to make but one person.

Q. *Is Christ true God, co-eternal, co-essential, and co-equal with the Father?*

A. Yes; as is evident from the scriptures, John x. 30. *Phil. ii. 6.* See this fully proven before, in the explication of *the 6th Quest.*

Q. *How do you prove that Christ is true man, as well as true God?*

A. He hath the essential constituent parts of a man, a true body, and a rational soul: he was hungry; he ate, drank, slept, sweat, suffered, bled, and died.

Q. *Was he man from all eternity?* *A.* No, Heb. ii. 14.

Q. *When became he man?*

A. In the fullness of time, when the sceptre was departed from Judah, then a body was prepared for him; being conceived in the womb of the virgin Mary, and born of her, in an extraordinary way, Gal. iv. 4. Heb. x. 5. Luke ii. 1, 2, &c.

Q. *How long time was there between Christ's coming in the flesh, and the first promise made thereof to our first parents?*

A. About four thousand years.

Q. *Why did he delay the accomplishing of this promise so long?*

A. To convince fallen sinners of God's indignation against sin, and of the wretched state sin had plunged them into, and that their deliverance could never arise from themselves: and also to teach us to wait patiently for the fulfilment of others of God's promises to his church.

Q. *How many years is it since Christ came into the world?*

A. We may know that from the present year of God, which is now 1812 years: for that is the reckoning of years among christians, since God became man.

Q. *Why was it necessary that our Redeemer should be true man?*

A. That he might be our near kinsman, and have the right of redemption lodged in him: and that he might be capable to shed his blood and suffer death in our room; for without the shedding of blood there was no remission, Ruth iv. 3, 4. Heb. ix. 22.

Q. *Why was it necessary that our Redeemer should be God?*

A. To support the human nature, and keep it from sinking under the wrath of God and power of death; and to give sufficient value and efficacy to his blood and sufferings, for satisfying justice, and purchasing life for us.

Q. *Do these two natures in Christ make two persons?*

A. No.

Q. *How can he be but one person, seeing he is both God and man?*

A. By the human nature's subsisting in union with the second Person of the glorious Trinity.

Q. *Why was it necessary that the second Person should have*

taken the human nature to subsist in his own personality, so that our Redeemer should be but one person?

A. That his sufferings, though only in his human nature, might be reckoned the sufferings of one that was truly God, and so be of an infinite value to redeem a lost world.

Q. *How is this union called?*

A. A hypostatical or personal union; but it is such a mystery as neither men nor angels can comprehend, 1 Tim. iii. 16. 1 Pet i. 12.

Q. *How long will this union last?* *A.* For ever.

Q. *Doth Christ continue to be God and man still in heaven?*

A. Yes.

Q. *Is not the human nature highly exalted by this hypostatical union?* *A.* Yes.

Q. *Have we not ground to say with wonder,* Lord, what is man, that thou art mindful of him, *in such a manner?*

A. Yes; for it is most amazing conduct to shew such respect to fallen men, when fallen angels are past by.

Q. *Is it not a strong argument to avoid brutish lusts and sensual pleasures, that these would debase the human nature which Christ hath so highly advanced?* *A.* Yes.

Q. *Ought we not cheerfully to act, suffer, and be abased for Christ, that stooped so low as to become man for us?*

A. Yes.

Quest. 22. *How did Christ, being the Son of God, become man?*

Ans. Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. *Did Christ in assuming our nature take all the necessary essential parts of a man?*

A. Yes, he took a true body and a reasonable soul.

Q. *Why is it called a true body?*

A. To shew that is was not a phantastical body, or only the shape and appearance of a body, as some old heretics maintained: but that he took a real body of flesh and blood, as we have, Luke xxiv. 39. Heb. ii. 14.

Q. *Did Christ's divine nature supply the place of a soul to him?*

A. No; although some heretics taught so. He took a rea-

sonable soul as well as a true body, Isa. liii. 10. Matt. xxvi. 38.

Q. *Did Christ bring his body or flesh from heaven?*

A. No; he was the seed of the woman, Gen. iii. 15.

Q. *Was Christ's birth like that of other men?*

A. No; for he was born of a virgin, without any earthly father, Isa. vii. 14. Matt. i. 24, 25.

Q. *How could that be?*

A. He was miraculously conceived by the power of the Holy Ghost, in the womb of the virgin Mary, Luke i. 34, 35.

Q. *Of what nation, tribe or family did Christ descend as he was a man?*

A. By his mother Mary, he came of the nation of the Jews, of the tribe of Judah, and of the family of David, Luke i. 69.

Q. *If Christ had a mother, how was Melchizedeck a type of him, as being recorded* without father and without mother? Heb. vii. 3.

A. In regard Christ is without any human father as man, and without mother as God.

Q. *Why was he conceived and born of a virgin?*

A. To fulfil scripture prophecies concerning him, and to keep him pure from original sin, which is conveyed to all Adam's posterity by natural generation.

Q. *How could he be free of sin, seeing he was born of a sinful woman?*

A. The Holy Ghost did miraculously sanctify so much of the virgin's substance as formed Christ's body, which therefore is called that *holy thing* which shall be born of her, Luke i. 35.

Q. *Why was it necessary that Christ should be conceived and born without sin?*

A. If he had not been without all spot or blemish, he could not have been a sacrifice for sin acceptable to God: neither could his righteousness, which was to be imputed to all believers, have been infinitely perfect, as was necessary for our redemption, Lev. iii. 1, 6. Jer. xxiii. 6. 2 Cor. v. 21. Heb. vii. 26, 27. Num. xxviii. 3. 1 Pet. i. 19.

Q. *Doth not we read that Christ was sent in the likeness of sinful flesh?* Rom. viii. 3.

A. That doth not import he was really tainted with sin, but only that he had the likeness or appearance of sinful flesh in partaking of these infirmities of our nature which were the consequents of sin, though they were sinless in themselves.

Q. *What were these sinless infirmities?*

A. Such as weariness, sleeping, weeping, sorrowing, suffering, bleeding, sweating, and dying.

Q. *Did not Christ suffer for sin?*

A. Yes, but not for any sin of his own; for *he was wounded for our transgressions, and bruised for our iniquities,* Isa. liii. 5.

Q. *Should we not all desire to be like our head, and, as much as possible, to be without sin?*

A. Yes, 1 Pet. ii. 21, 22, 23, 24.

Quest. 23. *What offices doth Christ execute as our Redeemer?*

Ans. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. *Are not these three offices called Christ's mediatory offices?*

A. Yes; or they are three branches of Christ's mediatory office, in each of which Christ doth perform what he undertook, by mediating, and acting, either for God with us, or for us with God.

Q. *Why is Christ's mediatory office threefold?*

A. To answer his people's threefold misery, *ignorance, guilt* and *bondage.* For, as a prophet, he cures our ignorance by his divine teaching; as a priest, he atones for our guilt by his sacrifices; as a king, he rescues us from bondage by his power, and settles us under a good government.

Q. *What mean you by Christ's executing of his offices?*

A. His doing or performing these things which properly belong to such an office or charge.

Q. *Did Christ take upon him these offices without a call?*

A. No; he was lawfully called to every one of them by the Father, who hath put all power and judgment in his hand: and therefore he is called, the LORD's Christ, Matt. xxviii. 18. Luke ii. 26. John v. 27.

Q. *How doth it appear from scripture, that Christ is called and appointed by the Father to his threefold office, of prophet, priest, and king?*

A. It appears from the three following plain texts, Acts iii. 22. Heb. v. 6. Psal. ii. 6.

Q. *Was ever any man honoured with all the three offices of prophet, priest, and king, but the man Christ?*

A. No; for though Melchizedeck was a king and a priest, yet he was not a prophet; David was a king and a prophet,

yet he was not a priest: Samuel was a priest and a prophet, yet he was not king. Which shews us how far short the types and shadows came of the substance.

Q. *Do not all the promises of the new covenant flow from Christ's several offices as their proper fountain?*

A. Yes; the promises of instruction, illumination and conduct, flow from his prophetical office; the promises of pardon, peace and healing, from his priestly office; and the promises of deliverance, protection, grace and glory, flow from his kingly office.

Q. *Do not these three offices of Christ render him a most suitable help and complete remedy for all the grievances and necessities of his people?* *A.* Yes.

Q. *Can a man close with Christ in one of these offices, and not in another?*

A. No; they are but hypocrites who would divide his offices, and receive him partially; for whoever would reap benefit by one office, must receive Christ in all.

Q. *In which of Christ's estates doth he execute his three offices?*

A. In both of his estates, to wit, of humiliation and exaltation.

Q. *What do you mean by these two estates of Christ?*

A. By his estate of *humiliation*, I understand that low and afflicted condition Christ was in here upon earth; and by his estate of *exaltation*, that raised, high and glorious condition he is in now in heaven.

Q. *How did Christ execute all his three offices in his estate of humiliation?*

A. 1st. He executed his office as a prophet, by his personal ministry upon earth, and sending out his disciples to instruct the world in the way of salvation. 2dly. He executed his priestly office, by offering up himself a sacrifice on the cross, and praying for his people. 3dly. He executed his kingly office, in promulgating and explaining laws to the world, purging the temple, and riding in triumph to Jerusalem.

Q. *How doth Christ execute these three offices now in his estate of exaltation?*

A. 1st. He executes that of a prophet, by furnishing and sending forth his ministers to teach the world. 2dly. That of a priest, by making intercession for his people. 3dly. That of a king, by proclaiming his laws, subduing his enemies, and governing his church.

Q. *Did Christ execute none of these offices before either his state of humiliation or exaltation?*

A. Christ being installed in all these three offices by virtue of the covenant of redemption, he entered upon the execution of them immediately after the fall, and did execute them so far as his work did not necessarily require his incarnation.

Quest. 24. *How doth Christ execute the office of a prophet?*

Ans. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

Q. *What do you mean by a prophet, or his office?*

A. One whose employment it is, either to foretel things to come, or to teach sinners the will of God, and expound his word to them.

Q. *Is Christ a prophet in all these respects?*

A. Yes.

Q. *What do we read of his prophesying, or fortelling things to come?*

A. He foretold Judas his betraying him, Peter's denying him, all the disciples their forsaking him, the manner of his death and sufferings, his rising on the third day, the destruction of the city and temple of Jerusalem, the persecution of his disciples, the calling of the Gentiles, &c. Matt. xxvi. 23, 31, 34. and xx. 18, 19. Luke xix. 44. Matt. xxiv. 2. John xvi. 2. Matt. xxi. 43.

Q. *By what other ways did Christ execute his prophetical office?*

A. He did it by his personal ministry, and teaching sinners the will of God, while he was on earth; and by sending forth his apostles and their successors to teach them; and by illuminating the minds of Gospel hearers by his Spirit, to understand and relish divine truths.

Q. *What was the need of such an extraordinary prophet as Jesus Christ to teach us the will of God?*

A. Because of the gross darkness and blindness which came upon us by the fall; and because none but he, that was in the bosom of the Father from eternity, was capable to make known to us the hidden mysteries of the Gospel, John i. 18. Acts xxvi. 18.

Q. *Did Christ execute his prophetical office under the Old Testament, as well as the New?*

A. Yes, for he existed before he became man, and taught his church of old.

Q. *How doth that appear?*

A. By the holy scripture, which tells us, that Christ was in the Old Testament prophets by his Spirit; that he preached in the days of Noah, to these who are now in prison; that he spake with Moses and the Israelites in the wilderness, and was tempted by them there. See 1 Pet. i. 11. and iii. 19. Acts vii 38, 39. 1 Cor. x. 9.

Q. *Wherein doth Christ excel all other prophets?*

A. In regard Christ authorizes them all, and teacheth the heart as well as the ear. No prophet ever taught with such authority, power, wisdom, diligence, faithfulness, zeal and compassion, as Christ did; nor ever confirmed his doctrine with such miracles and holiness of life as Christ did his, Matt. xxvi. 16, 22, 34, 46. Luke iv. 22. Matt. vii. 28, 29. John vii. 46. Luke xxiv. 32, 45. John xv. 24. and viii. 46.

Q. *By what means doth Christ reveal to us the will of God?*

A. He doth it outwardly by his word, and inwardly by his Spirit.

Q. *Why are the scriptures called* the word of Christ? Col. iii. 16.

A. Though they be also the word of the Father and of the Holy Ghost, yet they are Christ's word in a peculiar manner, because by them he speaks as Mediator in the name of God, and executes his prophetical office for teaching the church.

Q. *Is it only by the word read that Christ teacheth his church?*

A. He teacheth also by preaching and hearing of the word; and therefore he hath appointed pastors for opening up the scriptures, and teaching his church thereby to the end of the world, Matt. xxviii. 19, 20. Neh. viii. 8. Rom. x. 14, 15, 16, 17. Prov. viii. 34.

Q. *Is the word sufficient to teach us the will of God without the Spirit?*

A. No; for though the scriptures are in themselves a sufficient rule to direct, yet such is the darkness of our minds, that we cannot savingly discern and receive divine truths without the Spirit's illumination, 1 Cor. ii. 14.

Q. *How is it that the Spirit teacheth us the will of God?*

A. He teacheth us in and by his word, giving inward light, writing his laws in our hearts, and setting home spiritual truths upon the conscience.

Q. *What are these special lessons which our great prophet teacheth sinners by his Spirit?*

A. Such as these; the great evil in sin, the woful corruption of our natures, the dreadful wrath we deserve, our insufficiency to save ourselves, the fulness of saving power that

is in Christ, the excellency of the new covenant, and surety-righteousness, the necessity of the Spirit's work in the soul, and of faith and holiness.

Q. *Is not the Spirit sufficient to teach us these things without the word?*

A. No doubt he could have taught us by the Spirit alone, without the word, if he had so pleased; but he hath instituted the word as the means he will make use of in teaching his church, Isa. viii. 20. Rom. xv. 4.

Q. *What case are these in, who have not the scripture to reveal the will of God to them?*

A. They must be in a perishing condition, Prov. xxix. 18.

Q. *Cannot the light of reason, or the sun, moon, and stars, make known the will of God to us?*

A. No; for though they may teach us some general things concerning God, yet they cannot shew us the way of salvation through Jesus Christ

Q. *Who are these that are taught the will of God by his word and Spirit?*

A. All true believers are so taught.

Q. *Do not others know the will of God besides them?*

A. Though natural men may have much literal knowledge, and some common illuminations; yet none but believers attain to the saving knowledge of God's will.

Q. *How may we know if our knowledge of God's will be saving?*

A. We may conclude it is so, if it tend to humble us, and exalt Christ; if it warm our hearts, transform our souls, and reform our lives; and if we study to live up to our light in all respects, Phil. iii. 8, 9. John xiii. 17. 2 Cor. iii. 18.

Q. *What shall become of these who are ignorant of God and his will, and slight the means of knowledge which God hath appointed?*

A. He that made them will not have mercy on them: but will come with flaming fire, to take vengeance on them that know not God, and obey not the Gospel, Isa. xxvii. 11. 1 Thess. i. 8.

Q. *What shall ignorant persons do for knowledge?*

A. They must read and hear the word, and go to Christ the great prophet and teacher of his church, and cry, *Lord open thou mine eyes, that I may behold wondrous things out of thy law*, Psalm cxix. 18.

Quest. 25. How doth Christ execute the office of a priest?

Ans. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

Q. *What are the two parts of Christ's priestly office in the answer?*

A. They are his offering sacrifice, and making intercession for us.

Q. *What do you mean by a sacrifice?*

A. In the scripture-sense, it is a living creature slain, and offered to God, to make atonement for sin.

Q. *What is it to make atonement for sin?*

A. It is to satisfy God's justice for sin, and pacify his wrath.

Q. *What was the sacrifice which Christ our priest offered up to God for us?* *A.* It was himself.

Q. *What mean you by himself? Was it his body or his soul, that he offered?*

A. He offered up both his body and soul for us, according to Heb. x. 10. Isa. liii. 10.

Q. *What is meant by his offering up himself a sacrifice for us?*

A. His presenting his death and sufferings to God for his acceptance, as an equivalent for the sins of an elect world.

Q. *How often did Christ offer up himself for us?*

A. Once, and no more; though yet the Papists most absurdly pretend to offer him up frequently in their unbloody sacrifice of the mass, and so set every mass-priest upon a level with Christ.

Q. *Why may not Christ be offered oftener than once?*

A. Because his once offering up of himself did sufficiently satisfy justice: and none else can offer up Christ but himself; nor can he be offered without new suffering, which is inconsistent with his exalted state. See Heb. ix. 25, 26, 28.

Q. *For what ends did Christ offer up himself as a sacrifice?*

A. We are told in the answer, that he did it, to satisfy divine justice for our sins, and to reconcile us unto God.

Q. *Could neither angels nor men offer a sacrifice sufficient to satisfy the justice of God for our sins?* *A.* No.

Q. *Why so?*

A. Because no satisfaction of theirs could be of infinite value.

Q. *Was divine justice fully satisfied by* Christ's sacrifice?

A. Yes.

Q. *How doth that appear?*

A. By the infinite dignity of the person that offered it the Father's voice from heaven, declaring he was well pl in him; by Christ himself saying on the cross, *It is finis* and by the glorious marks of respect God put upon him his sufferings, in raising him from the dead, in receiving up to heaven, and setting him down on his right hand.

Q. *But why might not God have pardoned our sins wi any such sacrifice?*

A. Because he behoved to see his just threatening in covenant of works fulfilled in the punishing of sin; an glory of his justice displayed, as well as that of his me

Q. *What is the happy consequent to us of Christ's satis divine justice?*

A. Our reconciliation to God.

Q. *What is it to be reconciled to God?*

A. It is to make God and men friends, who were en before.

Q. *How is this reconciliation brought about?*

A. By Christ's shedding his blood as a price to pur our peace and friendship with God, of which we are to upon our receiving Christ by faith.

Q. *What are the benefits which Christ purchased by h crifice for his people?*

A. All needful blessings, whether temporal, spiritu eternal; so that faith, repentance, conversion, justific holiness, with all the graces of the Spirit, daily bread, munion with God, and eternal life, are all the purcha Christ to his people.

Q. *Whence had the sacrifice of Christ so much efficacy*

A. From the divine nature, to which his soul and were closely united; and hence his blood is called the *of God*, Acts xx. 38.

Q. *How could the sufferings of one man satisfy for th of others?*

A. By his having the sins of these others laid upon and imputed to him.

Q. *How could the sins and crimes of men be imputed Christ, an innocent person, who had no hand in them?*

A. By Christ's becoming surety for sinners, substi himself in their place, and voluntarily taking their upon him.

Q. *What view doth this sacrifice give us of sin?*

A. It shews us the malignity and henious nature of sin

o less could expiate or wipe it away than the blood of Christ's acrifice upon the cross.

Q. *Doth Christ's sacrifice so completely satisfy justice for in, as to exclude all further satisfaction from us?*

A. Yes; and hence all Popish satisfaction for sin, by penances, pilgrimages, prayers, alms deeds, and purgatory, are ain and presumptuous.

Q. *Why then are good works, prayers, confessions, tears, afflictions, and sufferings, required of, and appointed to, believers ere below?*

A. Not to satisfy or atone for their sins, but to glorify God nd promote their sanctification and meetness for a better orld.

Q. *For whom did Christ offer up his sacrifice?*

A. For the elect, and these who believe on him, Isa. liii. 1. Matt. xxvi. 28. John x. 15, 16. and xvii. 9, 19, 20. Acts x. 28.

Q. *Do we not read also of Christ's dying for all, of his reconciling the world to God, and of his being a propitiation for he sins of the whole world?* 1 Cor. v. 15, 19. 1 John ii. 2.

A. Yes; but these texts are to be understood only of the lect world: it being absurd to say, that Christ did shed his lood for those, for whom he would not pray; that he satisfid justice for great numbers, who were actually in hell before e suffered.

Q. *How could Christ's sacrifice satisfy for the Old Testament ints, who died before it was offered?*

A. See the answer before, page 70.

OF CHRIST'S INTERCESSION.

Q. *What is the second part of Christ's priestly office?*

A. His making continual intercession for us.

Q. *Doth this office properly belong to Christ's priesthood?*

A. Yes; for under the law the priest made intercession for he people, and for that end carried the blood of the sacrifices into the most holy place, and sprinkled the mercy-seat vith it.

Q. *What is the need of Christ's intercession?*

A. Because there are many to accuse us, and plead against us; and of ourselves we are vile and unworthy of access to God.

Q. *How is it that Christ makes intercession for us?*

A. When he was on earth, he did it by humble prayers nd supplications to God; but now in heaven he doth it b·

his glorious appearing as a public person in our name, and presenting before the throne of glory his all-sufficient merits, willing his Father to accept of his blood in behalf of the elect, that all and every one of them may in due time enjoy the benefits of his purchase, John xvii. 11, 17, 24. Heb. ix. 12, 24. and xii. 24.

Q. *Is this the way that the blood of Christ is said to speak?*

A. Yes.

Q. *Is it upon the account of Christ's intercession that our duties and services are now accepted of God?*

A. Yes, John xiv. 13.

Q. *Is not the Holy Ghost said to make intercession for us?* Rom. viii. 26. *How is that consistent with Christ's office?*

A. It is Christ's office to intercede without us, by presenting his blood and sufferings for us; it is the Spirit's work to intercede within us, by exciting our desires, and suggesting arguments in prayer to God.

Q. *Did not Christ finish his priestly work when he was upon the cross?*

A. Yes, with respect to his satisfaction, but not his intercession; the one was then perfected, the other still continues.

Q. *Is not his satisfaction the foundation of his intercession?*

A. Yes.

Q. *How long will Christ's intercession continue?*

A. For ever, Psal. cx. 4. Heb. vii. 25.

Q. *Will there be any need for the intercession of Christ after the last day, when all the elect will be gathered home?*

A. Yes, in order to preserve them for ever in the possession of that happiness to which they are come.

Q. *Doth Christ intercede only for actual believers?*

A. No; he intercedes for all the elect, both those who have believed, and those who are yet to believe, John xvii. 20.

Q. *What are the respective blessings which he pleads for to them?*

A. To the unconverted, he pleads for converting grace, faith, repentance, &c. To them who believe, for more grace and holiness, for renewed pardons, preservation from the evil of the world, perseverance in grace, unity among themselves, and accomplishment of all the promises and good things purchased to them both here, and hereafter.

Q. *When Christ pleads for his people, that they may be kept from the evil in the world,* (John xvii.) *doth he mean, to keep them from all affliction?* *A.* No.

Q. *Are not sanctified afflictions a part of Christ's purchase to them?*

A. Yes; and, in that respect, they are not evil to them, but good.

Q. *What evil is it then that Christ speaks of?*

A. The evil of sin, and the evil of wrath.

Q. *Is Christ's intercession still prevalent and successful?*

A. Yes; for him the Father heareth always, John xi. 42.

Q. *What are the grounds of Christ's prevalency?*

A. The dignity of his person and of his sacrifice, and because he pleads for nothing but what is agreeable to the divine will, and for those whom the Father loves as well as he.

Q. *Doth not Christ infinitely excel all other advocates in the world?*

A. Yes; for there is none so skilful, so prevalent, so diligent, so cheap, or so ready as he is.

Q. *May we employ any other mediator or advocate beside Christ?*

A. No; for the scripture tells us, *There is but one Mediator between God and men, the man Christ Jesus*, 1 Tim. ii. 5. Christ is the sole Mediator of intercession, as well as of redemption.

Q. *Why cannot saints or angels be our mediators with God?*

A. Because they have no merit to plead upon, neither do they know us, nor our cases and wants, Isa. lxiii. 16.

Q. *Wherein doth the priesthood of Christ excel that of the Levitical priests?*

A. All these were but types and shadows of Christ, he is the substance: these offered many sacrifices, and the blood of beasts, which could not satisfy justice for sin; but Christ offered only one sacrifice, even his own blood, which gave full satisfaction: in the Levitical priesthood, there was still a difference between the priest, the sacrifice, and the altar; but Christ is all the three in one.

Q. *How is it that Christ is all three, the priest, the sacrifice, and the altar?*

A. Christ in his own person was the priest which made the offering that atoned for sin; his human nature was the sacrifice, and his divine nature was the altar.

Q. *Was not the cross the altar on which the sacrifice was offered?*

A. The cross may be called so improperly, or in a large sense, as being the material part to which the sacrifice was affixed: but it was by no means the altar which sanctified the gift, and made it acceptable for the great ends it was offered for: this only was Christ's Godhead.

Q. *How is Christ said to be a priest after the order of Melchisedeck, rather than after the order of Aaron?*

A. Because though both of them typified Christ, yet Melchisedeck was a more exact and lively type and representation of Christ as a priest, than Aaron was; seeing he is set forth as superior to Abraham, and was a king as well as a priest, having neither predecessors nor successors in his office, and his genealogy and descent wholly concealed; thereby prefiguring Christ's eternal generation and duration.

Q *What shall we do to secure an interest in the sacrifice and intercession of this glorious high priest?*

A. 1. Let us seek to be duly affected with our misery while without it, as being every moment exposed to the stroke of unsatisfied justice. 2. Let us be persuaded that no sacrifice will satisfy, no blood will protect, but that which Christ hath offered. 3. Let us renounce all confidence in our own righteousness and duties. 4. We must heartily approve of the glorious device of saving penitents by the merits and intercession of our High Priest. 5. We must receive this bleeding High Priest into faith's arms, as one freely offered to us, and entirely trust him with our salvation. 6. Accept of him as a priest upon his throne, and give up ourselves unto his government.

Quest. 26. *How doth Christ execute the office of a king?*

Ans. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. *What sort of a kingdom is it which Christ hath?*

A. Besides his essential kingdom, which he hath as God equal with the Father over all the world; he hath also a Mediatorial kingdom given him as Immanuel, in which he acts as the Father's viceroy, Psal. ii. 6. Acts ii. 36.

Q *What is Christ's mediatorial kingdom?*

A. It is the great dominion and power which is given to him as Mediator; and this is twofold, 1. Christ's spiritual kingdom in and over the church. 2. His providential kingdom over all things for the good of the church.

Q. *What do you mean by Christ's spiritual kingdom?*

A. Both his kingdom of grace and his kingdom of glory; or, in other words, the church militant on earth, and the church triumphant in heaven; which are not two different

oms, but two provinces of one and the same kingdom ; oth being but one body united together under one head, over which Christ doth reign and rule both in a gra- and glorious manner.

What do you mean by Christ's providential kingdom ?

The administration of the kingdom of providence, or ower which is given to Christ over all things, whether ven, earth, or hell, to be managed for the good of the h ; by which he is made the King of kings, and King tions, as well as the King of saints, Matt. xxviii. 18. i. 22. Prov. viii. 15, 16. Rev. xv. 3, 4. and xix. 15, 16.

Over whom doth Christ exercise his kingly power ?

Both over his own people, and over his enemies.

Doth he govern them both alike ?

No ; for he puts forth and executes different acts of his r concerning them.

What are these different acts ?

With respect to his people, he subdues them to himself, les them, and defends them ; with respect to his ene- he restrains them, and conquers them.

In what estate doth the King of Zion find his own people ubjects at first ?

In a state of enmity and rebellion to him.

Do they submit to him of their own accord ?

No ; he must subdue them to himself.

What is it to subdue them ?

It is to conquer their wills, and to make them, who were en of disobedience, willing and obedient in the day of ower.

How shall we know if a day of Christ's power hath pas- on us, to make us his willing people ?

It is a good sign if our love to sin be changed into a ha- f it, and if we sincerely desire to do the things that please and that not only in duties which are outward and public, these which are inward and secret.

Doth Christ leave his church and people to their own care onduct, after he hath subdued them ?

No ; but, like a good king brings them under a good rnment, and continues to rule them in a gracious man-

How is it that Christ doth rule his subjects ?

1. He rules them outwardly, by giving them good laws. promises and threatenings annexed thereto, and appoint- hurch officers and discipline for applying the same. 2. ules them inwardly by his Spirit, writing his laws in

their hearts, and disposing them to yield obedience to what he requires of them: thus he sets up his throne in the hearts of his subjects, and makes all the faculties of their souls to submit unto him.

Q. *What further doth Zion's King for his subjects besides ruling them?* A. He defends them also.

Q. *From what doth he defend them?*

A. From whatever may hurt their souls; and so far as it is for his glory, he defends thier bodies from enemies also.

Q. *How doth Christ defend his people?*

A. He sets a hedge about them, he hides them under his wings, he intercedes for them; he gives strength to his people; he upholds them in the state of grace; he restrains and conquers their enemies.

Q. *Have Christ and his subjects always the same enemies?*

A. Yes.

Q. *How comes that?*

A. Because of the near relation between them; he being the Head, and they the members: so, whatever injures the one, the other feels it.

Q. *Who are the enemies of Christ and his people?*

A. Sin, Satan, wicked men, and death, which is called *the last enemy?*

Q. *How doth Christ restrain his and his people's enemies?*

A. By setting bounds to their rage, disappointing or overruling their evil designs, and making their wrath to praise him, Rev. ii. 10. Psal. lxxvi. 10.

Q. *Will Christ suffer these enemies to prevail at last?*

A. No; for he will at length conquer them all.

Q. *When doth he conquer them?*

A. He did it partly at his death and ascension, when he triumphed over them, and led captivity captive; for then he divested them of that legal power they held over the elect, as executioners of divine justice. He ruins many of them by particular judgments within time; and he will bring final destruction upon them all at his second coming.

Q. *Is there not a great difference betwixt Christ's subduing of his people, and his conquering of his enemies?*

A. Yes; for he makes the one sweetly bow to his golden sceptre; the other he breaks with his rod of iron.

Q. *Are not devils and wicked men subject to Christ, as well as his people?*

A. Yes; but the one are subject to him by constraint and *against their will*, and the other are subject by free choice and *consent.*

Q. *Have we not many things to engage us to become Christ's illing subjects?*

A. Yes; for he it is that hath best right to us, and there is me so good a master; his yoke is easy, and his rewards are orious.

Q. *Can any trust to Christ as their priest, who do not submit him as their king?*

A. No; for they who will not be governed by his laws, can- t expect to be saved by his blood.

Q. *Will not Christ look on them as his enemies, who refuse to bmit to his government?* *A.* Yes.

Q. *What will the King say to them at last?*

A. Those mine enemies, which would not that I should ign over them, bring hither, and slay them before me, Luke x. 27.

Quest. 27. *Wherein did Christ's humiliation consist?*

Ans. Christ's humiliation consisted in his being rn, and that in a low condition, made under the w, undergoing the miseries of this life, the wrath God, and the cursed death of the cross; in be- g buried, and continuing under the power of ath for a time.

Q. *What do you mean by Christ's humiliation?*

A. His coming from a high condition to a low one.

Q. *What was the necessity of his doing so?*

A. That he, as our surety and cautioner, might suffer the nishment due unto us.

Q. *What are the several steps of Christ's humiliation mened in the answer?*

A. They are chiefly three, namely, with respect to, 1. His th. 2. His life. 3. His death.

Q. *How did Christ humble himself in his birth?*

A. 1. In that such a glorious person should be willing to re- e in flesh, and be born of a woman. 2. In his being born such a low condition as he submitted to.

Q. *Was it not a low step of humiliation in Christ to be in- nate, or to become man?*

A. Yes; this was a much lower step for the eternal Son of d, than for the sun in the heavens to become a clod of dust, an angel a worm.

Q. *What was the low condition that Christ submitted to be t in?*

A. He was born of a mean woman, in a mean city, and that in the stable of an inn, having the beasts' manger for his cradle.

Q. *How did Christ humble himself in this life?*

A. There are three things relative thereto, mentioned in the answer; 1. His being made under the law; 2. His undergoing the miseries of this life; and, 3. Suffering the wrath of God.

Q. *What is meant by Christ's being made under the law?* Gal. iv. 4.

A. That according to his engagement as our surety, he subjected himself to the law both ceremonial and moral, and did exactly fulfil and obey the same.

Q. *How did Christ subject himself to the ceremonial law?*

A. In submitting to circumcision, making the offerings, and attending the ordinances therein required; and, in order to fulfil it at once, he offered himself a sacrifice upon the cross.

Q. *How did Christ subject himself to the moral law?*

A. He did it as our surety, fulfilling the preceptive part of it by the perfect obedience of his holy life, and satisfying the minatory part, by bearing the curse and penalties of the law, which we incurred by breaking it.

Q. *Was it not a piece of amazing humiliation for the eternal Lawgiver to be thus subjected to his own law?*

A. Yes.

Q. *What is meant by the miseries of this life which Christ did undergo for us?*

A. These are manifold, and do include, 1. The common sinless infirmities of the human nature which Christ took upon him; as hunger, thirst, weariness, pain, sleeping, weeping, and the like. 2. The assaults and temptations of the devil which he endured. 3. Outward poverty and want. 4. The contradictions, reproaches and persecutions of a wicked world.

Q. *Why did he take all these miseries upon him?*

A. That he might bear what we deserved, and be the more sympathising with us in our troubles.

Q. *Why became he so poor, that was Lord of all?*

A. That through his poverty we might be made rich, and to teach us contentment in a low condition.

Q. *Did Christ undergo no more trouble in this world, than what he endured from devils and wicked men?*

A. Yes, he underwent the wrath of God also, as in the answer.

Q. *What is meant by that?*

A. That Christ became the butt of God's wrath and anger

for our sins, and felt the direful effects of it in his soul as well as his body.

Q. *Was God really angry with Christ, who was perfectly innocent, and his dearly beloved Son?*

A. Christ in himself considered was always the Father's delight; but as he became our Surety, and took on him our sins the object of God's indignation, and which had a burden of wrath necessarily annexed thereunto, he behoved to feel the sense and pressure of that insupportable load in a very extraordinary manner.

Q. *How did his feeling of it appear?*

A. By expressing his soul-trouble and non-plussing strait at the distant prospect of it: by the shrinking of his human nature at tasting of the bitter cup, and praying it might pass from him if possible; by his wrestling in an agony, and sweating great drops of blood that fell to the ground about him; by his crying out of his soul's being exceeding sorrowful even unto death, and complaining of God's forsaking of him; John xii. 27. Matt. xxvi. 38, 39. Luke xxii. 44. Matt. xxvii. 46.

Q. *Is it not upon this account also, that Christ is said to be made a curse for us, and a Man of Sorrows?* *A.* Yes.

Q. *Could any mere creature have borne the load of the Almighty's wrath?*

A. No; and Christ's human nature could not have borne it, had it not been united to, and supported by his Godhead.

Q. *Was it not possible this bitter cup could pass from our surety Christ?*

A. No: for the justice of God could not be otherwise satisfied.

Q. *Was not Christ heard in that prayer he made concerning us?*

A Yes; for we are told, *He was heard in that he feared*, Heb. v. 7.

Q. *How was he heard, when the cup did not pass from him?*

A. In the extraordinary supplies granted to his human nature for enabling him to drink it.

Q. *Was it necessary that Christ should suffer death after all his other sufferings?*

A. Yes; that he might fully answer the threatening of the first covenant, satisfy justice, and confirm the truth by his resurrection.

Q. *Was our Lord greatly humbled in his death?* *A.* Yes.

Q. *In what respects?*

A. In respect of the previous circumstances of his death, the kind and manner of it, and the things following upon it.

Q. *How was he humbled in the previous circumstances of his death?*

A. 1. In being betrayed by his own disciple Judas. 2. In being sold for a small price. 3. In being taken and bound like a thief. 4. In being forsaken by all his disciples. 5. In being denied by Peter in his own hearing. 6. In being accused by the Jews of crimes he was wholly innocent of. 7. In being buffetted, spit on, cruelly mocked, arrayed and crowned with thorns, by the soldiers and Herod. 8. In being scourged and condemned by Pilate as a notorious criminal. 9. In being put to carry his own cross to the place of execution.

Q. *How was Christ humbled in the kind and manner of his death?*

A. In being crucified, or put to suffer the death of the cross, which was a cursed, painful, lingering, and shameful death.

Q. *What manner of death was the death of the cross?*

A. A death used among the Romans for the greatest of melefactors, in which the man was so racked that they might tell his bones, his feet being nailed to the lower part of a tree, and his hands to a cross tree above, where he hung alive for several hours; the wounds still widening by his own weight, and the blood gushing out, till he died in extreme pain.

Q. *Why is it called a cursed death?*

A. Because God had said, Deut. xxi. *Cursed is every one that hangeth on a tree:* that is, he is exposed to the highest disgrace and reproach that can be done to a man, which proclaims him as much under the curse of God as any external punishment can do it.

Q. *Why is it called a shameful death?*

A Because the person suffering it was exposed naked, and accounted one of the vilest criminals; and our blessed Lord was placed between two of them, as if he had been the greatest of the three.

Q. *What love was this, that made him to endure the cross, and despise the shame?*

A. Love that cannot be comprehended, for it *passeth knowledge*, Eph. iii. 18, 19.

Q. *What was the most afflicting and humbling ingredient of all in Christ's death?*

A. His being deserted and forsaken of God at the time of

it; as appears by that amazing outcry on the cross, *Eli, Eli, lama sabacthani.*

Q. *Why was Christ thus forsaken?*

A. To testify God's displeasure against sin, and to bear the punishment of desertion which was due to us for ever.

Q. *In that dark hour of Christ's death, did nothing fall out to give testimony to Christ?*

A. Yes; the sun was eclipsed, the earth quaked, the rocks rent, together with the vail of the temple, and many graves were opened; so that the Centurion with his guard, that attended Christ, were forced to own, that truly he was the Son of God, Matt. xxvii. 51, 52, 53, 54.

Q. *Doth not the death of Christ afford the strongest arguments to cause us to hate and forsake sin?*

A. Yes; for in it we see the infinite mercy of God towards us in providing such a Surety for us; we see God's indignation against sin, as the most cursed evil in the world, and the dreadful storm of wrath which he will bring upon the workers of iniquity.

Q. *What humbling things followed upon Christ's death?*

A. There are two things mentioned in the answer: 1. He was buried. 2. He continued under the power of death for a time.

Q. *Was it a piece of great humiliation for Christ to be laid in the grave?*

A. Yes certainly; for it is humbling to any man to be sent there, where he must call the worms his brethren and sisters; but much more was it so for him, who hath the keys of hell and death, to be himself locked up in the grave.

Q. *Was not Christ's burial attended with several humbling circumstances?* *A.* Yes.

Q. *What were they?*

A. 1. It was done in great haste, with few attending it. 2. These few were not his relations, but strangers. 3. His body was not carried from his own house, nor from any house, but from the ignominious cross. 4. It was not laid in his own, but in another man's sepulchre.

Q. *What is meant by Christ's* continuing under the power of death?

A. His remaining in the state of the dead, and being death's prisoner for a time.

Q. *What gives death a power over any man?*

A. Sin.

Q. *How could death have any power over Christ, who had no sin?*

A. Though he had no sin of his own, yet *he was made sin for us;* and so death seized him as his prisoner in our stead.

Q. *How then should death have any more power over believers?*

A. Death cannot seize them as prisoners for punishment, but is only continued as a mean to purge away the remainder of sin perfectly from them.

Q. *Was it not a great humiliation for him, who is the Lord of life, to be laid under the power of death for a time? A.* Yes.

Q. *How long was the time he was in this state?*

A. To the third day after his death.

Q. *What type have we in scripture of his continuing so long, in the grave?*

A. Jonah, his being three days in the whale's belly, Matt. xii. 40.

Q. *Why did Christ continue so long?*

A. To shew that he was really dead.

Q. *Why could not death hold him under its power any longer?*

A. Because he had given full satisfaction to divine justice for his people's sins, and could not see any corruption in the grave.

Q. *Why could he not see corruption?*

A. Because he was the Holy One of God, and free of all sin.

Q. *Whither did Christ's soul go after his death?*

A. We read in the Gospels, that he resigned it into his Father's hands, and that it went to paradise, the seat of the blessed.

Q *Do we not read in the Creed, that* he descended into hell?

A. Yes; but the meaning is not that he descended locally into hell, the place of the damned; but, the same word in the original signifying both *hell* and the *grave*, it may be understood either of his body's lying in the grave, or of his suffering the pains of hell in his soul.

Quest. 28. *Wherein consisteth Christ's exaltation?*

Ans. Christ's exaltation consists in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. *What may we learn from Christ's exaltation following his humiliation?*

f. That we should patiently bear an afflicted state here, in e of the glory that is to follow.

Q. In respect of what nature was Christ exalted?

A. Seeing Christ as to his divine nature cannot be exalted ly, but declaratively only; it behoved to be with respect is human nature that he was really and properly exalted.

Q. What are the steps or degrees of Christ's exaltation men-ed in the answer?

A. They are four; 1. His resurrection. 2. Ascension. Sitting at God's right hand. 4. Judging the world.

Q. When did Christ rise from the dead?

A. On the third day.

Q. What day of the week did that fall upon?

A The first day of the week, which, ever since, is called, *Lord's day.*

Q. By whose power did Christ rise?

A. By his own power, and by the power of his Father, n ii. 19 Rom. vi. 4.

Q. In what manner did he rise?

A. In a triumphant manner, with a great earthquake, the els attending, and the keepers trembling for fear, and be-ning as dead men, Matt. xxviii. 2, 3, 4.

Q. How do we know the truth of Christ's resurrection?

A. By the testimony of the apostles, who saw him very n after it, and heard his excellent instructions about their ire conduct, and, for their greater satisfaction, were allow-to handle his body, and to eat and drink with him in a fa-iiar manner.

Q. Did none see him after his resurrection beside the apostles?

A. Yes, many others, both men and women; and the apostle il writing to the Corinthians, 1 Cor. xv. 6. says, He was n of above five hundred brethren at once, of whom the st part were then alive.

Q. But how can we be sure that the apostles' testimony was e?

A. Because they were men of great sincerity, and could pro-e no worldly advantage by declaring their Master's resur-tion, but the greatest persecution from the Jews. And, if ad not been certain, they had not chosen Jerusalem as the t place for publishing it, and that within a few days after was crucified there; and yet there they began, and many usands embraced their doctrine. Nay, God from heaven firmed their testimony, by enduing them with the gift of gues, and a power of working all kinds of miracles.

Q. What was the necessity of Christ's rising again?

A. To declare that he was the Son of God, and that justice was fully satisfied for our sins, and to assure all believers of their resurrection from the dead also.

Q. *Did Christ rise with the very same body that was crucified?*

A. Yes.

Q. *How doth that appear?*

A. By the print of the nails and spear in his hands, feet, and side, which he shewed to his disciples after he rose.

Q. *Did ever any man rise from the dead but Christ?*

A. Yes; such as Lazarus, Jairus' son, and several others.

Q. *What is the difference betwixt their resurrection, and Christ's?*

A. They rose but as private persons, by the power of God: but Christ rose by his own power, and that as a public person, the great head and representative of the church, for his people's justification, and to assure them of the truth of all his promises.

Q. *How long did Christ stay with his disciples after his resurrection?* *A.* Forty days.

Q. *For what end?*

A. That he might convince them he was truly risen, and also instruct them of the nature of his kingdom and church, and give them directions about the government thereof.

OF CHRIST'S ASCENSION.

Q. *What is the second step of Christ's exaltation?*

A. His ascending up into heaven.

Q. *From what place did he ascend?*

A. From the Mount of Olives.

Q. *In what manner?*

A. Visibly and triumphantly, with a cloud receiving him, and angels attending; leading captivity captive, and dispensing gifts, Acts i. 9, 10. Psal. lxviii. 17, 18.

Q. *How was he employed at parting from his disciples?*

A. He was blessing them with uplifted hands, Luke xxiv. 50, 51.

Q. *For what end did Christ ascend into heaven?*

A. That he might take possession of the kingdom, both in his own name, and in he name of all his people; and as a forerunner he might prepare mansions for them, and as an advocate he might plead their cause effectually.

Q. *Where is Christ now bodily present?*

A. In heaven.

Q. *How long will he continue there?*

A. Until his second coming.

Q. *Are we not to look for his bodily presence on earth till that time?*

A. No; for him the heavens must receive, until the restitution of all things, Acts iii. 21.

Q. *Is not this a good argument against transubstantiation, or Christ's bodily presence in the sacrament?*

A. Yes.

Q. *Doth not Christ promise his presence to his people upon earth?*

A Yes; but that is meant of his spiritual, not his bodily presence.

Q. *What do you mean by Christ's spiritual presence?*

A. His coming to his people by the influences of his Spirit, for quickening and comforting their souls.

Q. *Did ever any ascend bodily to heaven but Christ?*

A. Yes, Enoch and Elijah did so also.

Q. *What was the difference between their ascension and Christ's?*

A. They were taken up, but Christ went up by his own power; they as private persons without witnesses, but Christ as a public person before many witnesses.

Q. *What are the great lessons which Christ's ascension should teach us?*

A. To be heavenly-minded, to set our affections upon things above where Christ is, and to desire to be with him, Col. iii. 1. Phil. i. 23.

Q. *What comfort may believers draw from Christ's ascension?*

A. They may conclude that mansions will be ready, and that they will follow their Head: they may promise themselves welcome, and kind usage, seeing he who hath got all power in heaven, is nearly related to them, and hath all the compassions of both God and man in him.

OF CHRIST'S SITTING AT GOD'S RIGHT-HAND.

Q. *What is the third step of Christ's exaltation?*

A. His sitting at the right-hand of God the Father, Eph. 20. 1 Pet. iii. 22.

Q. *Hath God a right and left hand as we have?*

A. No, for God is a spirit, and hath no bodily parts: only his right-hand is spoken of, in condescension to our weak capacities.

Q. *What is meant by Christ's sitting at God's right-hand?*

A. That he is advanced to the highest place of honour

power, and dignity in heaven, having all things subjected to him, 1 Pet. iii. 22.

Q. *How long will Christ sit at the Father's right-hand?*

A. Until he make all his enemies his footstool, Ps. cx. 1.

Q. *What is the last enemy which he hath to destroy?*

A. Death.

Q. *When will that enemy be finally destroyed?*

A. At the general resurrection; then it is that *mortality* shall be *swallowed up of life*, 2 Cor. v. 4.

Q. *How is it that we read of Christ sometimes as* sitting, *and at other times as* standing *at God's right-hand?* Acts vii. 56.

A. His *sitting* is mentioned to denote his perpetual possession of the kingdom; his *standing*, to represent his readiness for the Mediatory work, and particularly to help, plead for, and receive afflicted and dying saints, such as Stephen was, who saw him in that posture, Acts vii. 56.

Q. *What may we learn from Christ's sitting at the right-hand of God?*

A. That it must go well with the church, seeing her friend and agent is so high in favour, and ruleth over all things; and that all the members of the body must be exalted, seeing the Head is raised so high.

OF CHRIST'S JUDGING THE WORLD.

Q. *What is the fourth step of Christ's exaltation?*

A. His coming to judge the world at the last day.

Q. *Is not this called Christ's second coming?*

A. Yes, Heb. ix. 28.

Q. *Why is it called so?*

A. Because we read of two famous comings of Christ to the world, and this is one of them.

Q. *What is the other?* *A.* His coming in the flesh.

Q. *Is not the difference between these two comings of Christ very great?*

A. Yes; for the first was in a state of deep humiliation, but the second will be in a state of glorious exaltation.

Q. *Do we read of any other comings of Christ in scripture?*

A. Yes; we read of his coming by his Spirit in his ordinances; and of his coming in the dispensations of his providence, to destroy Antichrist, and deliver his church from enemies, John xvi. 18. 2 Thess. ii. 8.

Q. *For what end will Christ come the second time?*

A. To judge the world.

Q. *What is understood by the world?*

'. All mankind, quick and dead, small and great, righte- and wicked, and likewise the fallen angels.

. What is meant by Christ's judging of the quick and the l, in 2 Tim. iv. 1. *and other places?*

'. That Christ at the end of the world shall descend from ven, to judge all that will be then living on the earth, and he dead then in their graves.

. How is it evident that there will be such a judgment-day?

'. 1. Conscience in every man declares for it, by creating orse and fears upon the doing of evil; and on the other d satisfaction and hope upon the doing of good. 2. The ice of God requires it, that the wicked may be duly pun- d, and the godly rewarded; which is not done in this life. The holy scriptures do often assure us of it, that we must appear before the judgment-seat of Christ, John v. 28, Acts xvii. 31. 2 Cor. v. 10. 1 Thess. iv. 16, 17.

. Who is to be the judge in that day? *A.* Jesus Christ.

. Is not God the judge of all? Heb. xii. 23.

A. Yes, and Christ is that God equally with the Father and ly Ghost: but God hath ordained the man Christ to be the ible judge of the world, Acts xvii. 31.

. Why is Christ ordained for that end?

A. That he might be rewarded for his obedience and suffer- s, and every eye might see the judge; and that man be- thus judged by his peers, the equity of God's proceedings ..ht the more appear.

. When will Christ come to judge the world?

A. At the last day.

. Why is it called the last day?

A. Because it will be the concluding period of the world, en God will put an end to its days by the dissolution of all ngs; for then *the heavens shall pass away with a great noise, l the elements shall melt with fervent heat, the earth also, l the works therein shall be burnt up,* 2 Pet. iii. 10.

. Doth any man know the particular time of Christ's coming?

A. No, though yet we may discern its approach to be near by ns and forerunners. The apostles declare the gospel-times ich we enjoy to be the last times, and that the ends of the rld are come upon us, 1 Pet. i. 20. 1 John ii. 18. 1 Cor. x.

Q. *Are there not still some great events to be expected in the rld before the last day come?*

A. Yes, such as the conversion of the Jews, the downfall Antichrist and Mahomet, and the great enlargement and rity of the church.

Q. *Why hath God kept the particular time hid from us?*

A. To prevent carnal security, and to keep us preparing and watching for it every day; still ready to say, *Even so come, Lord Jesus; make haste, O my Beloved.*

Q. *What will be the manner of Christ's coming at the last day?*

A. 1. It will be surprizing and unexpected; and therefore it is compared to the coming of a thief in the night. 2. It will be with power and great glory: for the heavens shall rend, and fire issue before him; and he, attended with a multitude of glorious angels and saints, shall descend with a great shout, with the voice of the arch-angel, and the trumpet of God, which will raise the dead; and thus shall he ascend his great white throne, and have all the world gathered before him, 2 Thess. v. 2. Matt. xxv. 31. Psalm l. 3. Jude 14. 2 Thess. i. 7, 8. 1 Thess. iv. 16. Rev. xx. 11.

Q. *Why do the scriptures insist so much upon Christ's coming to judgment?*

A. To assure the world of it, to excite us to duty, to deter men from sinning, and to comfort the godly under distress, 2 Pet. iii. 10, 11, 14. 2 Thess. i. 6, 7.

Q. *What is the great necessity of a day of judgment?*

A. To make a solemn manifestation of the glory of God's attributes and perfections; as of his omniscience, in discovering the secrets of men's hearts and lives; of his mercy in saving the elect, and of his justice in punishing the wicked.

Q. *In what manner will Christ judge the world?*

A. He will judge the world in righteousness, and render to every one according to what he hath done in the body, whether it be good or evil, Acts xvii. 31. 2 Cor. v. 10.

Q. *Must all men come into judgment at that day, good and bad, christians and heathens?* *A.* Yes.

Q. *May not some be overlooked and concealed in that great croud?*

A. No; for God's all-seeing eye will find them all out.

Q. *Upon which of the judge's hands shall the good and bad be placed in that day?*

A. The godly will be set upon the right-hand, and the ungodly upon the left.

Q. *What will be the difference betwixt the judgment of the godly and of the ungodly?*

A. The one shall come into a judgment of absolution, the other into a judgment of condemnation: the sentence of the one will be, *Come unto me, ye blessed;* but the sentence of the other will be, *Depart from me, ye cursed.* And likewise, the judgment of believers will go before that of the wicked.

Q. *How do you know that?*

A. By the scriptures, which tell us that *the dead in Christ shall rise first*, and be immediately *caught up to meet the Lord in the air;* and that they shall be set on thrones, and become assessors to Christ in judging the world, 1 Thess. iv. 16, 17. Matt. xix. 28. 1 Cor. vi. 2, 3.

Q. *Seeing believers are guilty of many sinful thoughts and actions, as well as the wicked, how is it that they are not condemned with them?*

A. Because all their sins are laid upon Jesus Christ, and he hath answered for them to the justice of God.

Q. *Who are these sinners that shall be most miserable in the day of judgment?*

A. Wicked christians, and especially these who have had the clearest dispensations of gospel-light, and greater measures of knowledge of God's will than others, and yet have abused them, and sinned against them, Matt. xi. 23, 24. Luke xii. 47.

Q. *Will God judge heathens, who never had his law or gospel revealed unto them?*

A. Yes, he will judge them by the law of nature, and the dictates of their own consciences, Rom. ii. 12, 14, 15.

Q. *Will not the wicked have many accusers and witnesses to appear against them in that day?*

A. Yes; such as the attributes of God, his mercy, patience, omniscience, bounty; and the creatures of God which they have abused; the blood of Christ which they have trampled upon, conscience which they have stifled; and the devil and companions in sin which have tempted them, will then accuse them, and witness against them.

Q. *Do we not read of books that will be opened in that day?* Rev. xx. *What are these?*

A. This is spoken with allusion to the courts here below, which have books for the rule of judgment. Accordingly in that day will be opened, 1. The book of God's remembrance or omniscience, wherein all the actions of men will be found written. 2. The book of conscience, which will bring convincing evidences of sinners' guilt. 3. The book of the law, with all its precepts, threatenings and curses, which they have despised. 4. The book of the gospel, with all its calls, offers and promises, which they have slighted. All which will afford terrible matter of indictment against the wicked.

Q. *What are the things which will be brought into judgment at that day?*

A. All the thoughts and designs, as well as the words and actions of men.

Q. *Must we give account in that day of every idle word?*

A. Yes, Matt. xii. 36.

Q. *Should not this teach us to take good heed to all our words, thoughts and designs now?* *A.* Yes.

Q. *Will not the consequences of this judgment be very awful?*

A. Yes.

Q. *In what respects?*

A. In regard the wicked shall thereupon go into everlasting punishment, and the righteous into life eternal, Matt. xxv. 46.

Q. *How will the judge's sentence be executed against the wicked?*

A. The devils, the executioners of God's justice, will be waiting on, and ready, upon the passing of the sentence, to hale away the wicked to the place of torment.

Q. *Will angels be judged at that day?*

A. Yes, evil angels.

Q. *How is it said that* the saints shall judge angels? 1 Cor. vi. 3.

A. In regard they shall approve of the sentence which Christ shall pass upon them, and upon all his enemies.

Q. *What ought we to learn from Christ's coming to judgment?*

A. We should endeavour always to be ready for it, and to love his appearing; we should be diligent to be found of him in peace, and to aim at all holy conversation and godliness; and we should suspend all rash judgments till that time, Luke xii. 40. 2 Tim. iv. 8. Tit. ii. 12, 13. 2 Pet. iii. 11, 14. 1 Cor. iv. 5.

Quest. 29. *How are we made partakers of the redemption purchased by Christ?*

Ans. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. *What is the proper office and agency of the Holy Ghost in the work of man's redemption?*

A. To apply it to elect souls.

Q. *Hath not each person in the glorious Trinity an eminent hand in the work of our redemption?*

A. Yes; the Father projected it, the Son purchased it, and *the Holy Ghost* applies it.

Q. *What is meant by the works of our redemption?*
A. The delivering of lost sinners from sin, Satan, and the ath of God.
Q. *What is meant by the purchasing of our redemption?*
A. The buying or obtaining it at a valuable price.
Q. *Who was it that purchased our redemption?*
A. Jesus Christ the Son of God.
Q. *At what price did he purchase it?*
A. At the price of his own precious blood.
Q. *What is meant by our being partakers of this purchased demption?*
A. Our being made sharers of the benefits and advantages it.
Q. *What are these benefits?*
A. Such as pardon of sin, protection from wrath, peace h God, peace of conscience, a change of nature, sanctify- grace, the unstinging of death, resurrection to life, and rnal glory.
Q. *What is meant by the applying of this redemption to us?*
A. The making of it ours, by producing the first beginnings it in the soul, and thereby bringing us gradually into the possession of its benefits. We begin the possession of m in our justification and sanctification here, and we com- te it in our glorification hereafter.
Q. *Is it only the Holy Spirit that can apply this redemption us effectually, and possess us of it?* A. Yes.
Q. *Cannot godly parents, ministers or gospel-ordinances do ?* A. No.
Q. *Why is the Holy Spirit said to apply this redemption to effectually?*
A. To teach us, that all that can be done by means and in- ments to apply this redemption to us, will be ineffectual, hout the work of the Holy Spirit.
Q. *Is not the Spirit's application of this redemption as ne- sary to us, as Christ's purchasing of it?* A. Yes.
Q. *What is the difference between the purchasing and appli- on of it?*
A. The first is a work done without us, but the second a k done within us.

Quest. 30. *How doth the Spirit apply to us the demption purchased by Christ?*
Ans. The Spirit applieth to us the redemption rchased by Christ, by working faith in us, and eby uniting us to Christ, in our effectual calling.

Q. *What doth the Spirit work in us, in order to apply the purchased redemption to us?* *A.* Faith.

Q. *Cannot we produce faith, or believe of ourselves?*

A. No.

Q. *Is not faith an act of the believing soul?*

A. Yes; but still the scripture makes it God's gift to him, and the Spirit's work within him, Eph. ii. 8. Col. ii. 12.

Q. *Is not the Spirit of God the author or worker of all grace?*

A. Yes; and therefore he is called the Spirit of grace.

Q. *What means doth he use for working faith in us?*

A. The word or ministry of the gospel, Rom. x. 14, 17.

Q. *What shall become of those who want the gospel? May not the Spirit work faith in them for their salvation?*

A. We have no promise for his doing so.

Q. *What is the use of faith for applying Christ's purchase to us?*

A. Faith is the grace that brings us to Christ, and is the means of our union with him.

Q. *What is it to be united to Christ?*

A. It is to be joined to him, and made one with him.

Q. *Is it hereby that every believer hath an actual interest in Christ and a title to his purchase?* *A.* Yes.

Q. *What sort of union is there between Christ and believers?*

A. It is a spiritual, supernatural and mystical union, hard to be explained by any thing we find here below. It is somewhat like the union that is between a debtor and his surety, seeing by it the righteousness and satisfaction of Christ becomes the believer's; or like the union that is between the head and the members, and the root and branches, seeing by it the Spirit of Christ brings vital and refreshing influences from Christ to all true believers, 2 Cor. v. 21. Col. ii. 19. John. xv. 5. 1 Cor. vi. 17.

Q. *Are not believers said to be in Christ, and Christ in believers by virtue of this union?*

A. Yes, Rom. viii. 1, 10. 2 Cor. v. 17. and xiii. 5.

Q. *What are the bonds of this union between Christ and believers?*

A. There is the Spirit on Christ's part, taking hold of us: and there is faith on our part, taking hold of Christ.

Q. *What advantage do believers reap by this union?*

A. By it they have sympathy from Christ in their sufferings, and communion with Christ in his fulness; and, because he lives, they shall live also.

Q. *Is there any dissolving of this union?*

A. No; for death, which looseth all the ties of nature,

cannot dissolve this union; for Christ is united to believers' dust in the grave, as well as to their souls in heaven.

Q. *What must we do to be united to Christ?*

A. We must be deeply sensible of our misery without Christ, cast off our sins which separate us from Christ, and receive him by a lively faith as he is offered to us in the gospel.

Q. *How shall we attain to this uniting grace of faith?*

A. Let us look and cry to the Holy Spirit to work it in us.

Q. *When doth he that?*

A. In our effectual calling.

Quest. 31. *What is effectual calling?*

Ans. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. *Is not effectual calling the same thing with conversion or regeneration?* *A.* Yes.

Q. *Why is our conversion termed a* call *or* calling?

A. In regard that it is by the voice or word of God that we are roused from the sleep of sin, reduced from our wanderings, and brought home to himself.

Q. *Why is it termed* effectual *calling?*

A. Because it takes effect to bring the soul to God, and to distinguish it from the outward call of the word, which of itself is insufficient to prevail with us; for *many are called, but few are chosen*, Matt. xxii. 14.

Q. *What do you mean by* few are chosen?

A. That few are determined effectually to embrace the call.

Q. *Whose work is the inward and effectual call?*

A. It is the work of the Spirit of God.

Q. *Why is it called a work?*

A. Because it is not perfected all at once, but done by several steps and degrees.

Q. *What are the several steps of the Spirit's work mentioned in the answer?*

A. There are, 1. A work of conviction. 2. A work of illumination. 3. A work of renovation.

Q. *What is the state which the soul is called from by this work?*

A. From a state of sin, of darkness, of enmity, of slavery, and misery.

Q. *What is the state to which the soul is called to?*

A. It is a state of grace, of light, of peace, of liberty, and bliss.

Q. *Whence is it that God doth call some, and not others?*

A. It is not from any worth or goodness in them, but from his own mere good will and pleasure.

Q. *What means doth the Spirit make use of in the calling of men?*

A. Chiefly the voice and ministry of the word.

Q *Whether is it the voice of the law or the gospel?*

A. It is both; the law to shew us our misery, and the gospel to discover our remedy.

Q. *What is the first step of the Spirit's work in our effectual calling?* *A.* Conviction.

Q. *What doth the Spirit convince us of?*

A. Of our sin and misery, or the defiled and wretched condition we are born and lie in, till a gracious change be wrought in us.

Q. *What is it in sin that the Spirit doth convince us of?*

A. Of sin's evil, malignity, guilt and pollution; of its fountain, numerousness, aggravations and deservings.

Q. *By what means doth the Spirit bring men to the conviction of sin?*

A. By the law's precepts and threatenings, by rods, and by conscience.

Q. *May not any of these convince us of sin without the Spirit?* *A.* No.

Q. *Was not this one great design of sending the Spirit?*

A. Yes, John xvi. 8.

Q. *Is there no conversion without conviction going before?*

A. No; for, unless we have it in some measure, we will not see our need of Christ, nor come to him for help.

Q. *Is the work of conviction alike great in all true converts?*

A. No; some have more, and some less, according to God's holy pleasure.

Q. *What degree of conviction is necessary to all who are converted?*

A. So much as is needful to discover a man's lostness, to make him value Christ above all things, and willing to part with all things for Christ

Q. *Doth conversion always follow upon a work of conviction?*

A. No; for not a few, like Judas and Felix, have had strong convictions which have come to nothing.

Q. *Whence is it that their convictions prove abortive?*

A. Because they stifle them, and go to the world for ease, and not unto Christ; neither are their convictions of the right kind.

Q. *What is the difference between the convictions of natural men, and those of true penitents?*

A. 1. The first proceed only from a natural conscience, and the fears of hell; but the second from the operation of God's Spirit, and a view of sin's evil, God's goodness, and Christ's sufferings. 2. The first are mainly upon the account of gross sins, and out-breakings; but the other reaches also to heart-sins, and those which are secret. 3. The convictions of natural men are cured by natural means, but those of true penitents only by the blood of Christ

Q. *What is the second step of the Spirit's work in effectual calling?*

A. The work of illumination with respect to the remedy for sin.

Q. *Are our minds by nature dark in that respect till the Spirit of God enlighten them?* *A.* Yes.

Q. *What doth he enlighten our minds with?*

A. With the knowledge of Christ our only surety and Saviour.

Q. *Is not ignorance of Christ a sad sign of one that is not effectually called or converted?* *A.* Yes.

Q. *What knowledge or discoveries of Christ doth a sinner get by the Spirit's light?*

A. He is brought to know the excellency of Christ's person, offices, righteousness and fulness provided for believing sinners: he is made to see Christ's all-sufficiency and ability to save to the uttermost, his suitableness to the various needs of our souls, and his willingness to save all that come to him for relief.

Q. *What means doth the Spirit use for enlightening us with the knowledge of Christ?*

A. Ordinarily the preaching of the gospel, Acts xxvi. 17, 18. Rom. x. 17.

Q. *Are not then both the law and the gospel useful in our conversion?*

A. Yes; the law for discovering to us our disease, and the gospel for shewing us a physician: the law for convincing us of sin, and the gospel for leading us to a Saviour.

Q. *May not the minds of some be very much enlightened under the gospel, without being called effectually, or converted?*

A. Yes; for Balaam was greatly illuminated: and we read of some supposed to be once enlightened, that yet may make final apostacy from Christ, Heb. vi. 4, 6.

Q. *How may we know if the knowledge of Christ we are enlightened with, be true and saving?*

A. It will be a good sign, if our knowledge humble us the more under a sense of our vileness; if it enflame our hearts with love to Christ, and a desire to be like him; if it engage us to put our trust in him for the whole of our salvation, and to hate sin as his great enemy, and to study to do the things that please him.

Q. *What is the third step of the Spirit's work in effectual calling?* *A.* His renewing of the will.

Q. *What do you mean by the Spirit's renewing of the will of man?*

A. His making the will new and pliable, by putting new inclinations and dispositions into it, to choose what is good and refuse what is evil.

Q. *Doth the Spirit, by his powerful work upon the will, offer any violence to the liberty of man's will?*

A. No; for he inclines it in a way agreeable to its nature, and sweetly changes its stubbornness and rebellion into a willing obedience.

Q. *How may we know if our hearts and wills be yet renewed?*

A. By our embracing of Christ in all his offices; by our preferring his will and glory before all earthly satisfactions; by our loving the good we once hated, and hating the evil we formerly loved.

Q. *Are we able to renew our own wills, or change them from evil to good?*

A. No; we can no more do it than the *Ethiopian can change his skin, or the leopard his spots*, Jer. xiii. 23.

Q. *What shall we do then to attain to this gracious change by the Spirit's renewing work?*

A. Let us be deeply sensible of the evil and misery of sin, diligently wait upon the means of salvation, earnestly look to God in Christ, pleading for his Spirit's work upon our hearts, and carefully entertain his motions when he begins to work.

Q. *What end doth the Spirit aim at in his convincing, enlightening and renewing work in our calling?*

A. That thereby he may persuade and enable us to embrace Jesus Christ, as freely offered to us in the gospel.

Q. *What do you mean by the Spirit's persuading and enabling us to embrace Jesus Christ?*

A. His prevailing with us, determining us, and making us able and willing to accept of Christ as our Saviour, and consent to the terms he proposeth to us in the gospel.

Q. *What do you mean by the gospel?*

A. The glad tidings or joyful news of salvation through Jesus Christ, written at his direction by the prophets and apostles, and published by his messengers to lost sinners of mankind.

Q. *How, or upon what terms, is Christ offered in the gospel to sinners, that they may embrace him?*

A. He is offered to them as a free gift from heaven, in all his offices, of prophet, priest, and king; and they must embrace him accordingly.

Q. *What mean you by embracing Christ freely as he is offered?*

A. That we must come to Christ without money or price; that is, we must be sensible of our emptiness of all good, and that we can bring no qualification nor worth to purchase or obtain Christ, but must come poor and empty-handed, willing to take Christ and his riches to furnish us with every thing necessary for us.

Q. *How may we know if we have thus embraced Christ in a right manner?*

A. By diligent examination of ourselves, and particularly trying if we can say, that we have embraced Christ, not only for pardon of sin and eternal salvation, but also for holiness and newness of life; believing and depending on him as the meritorious cause and fountain of sanctification, as well as of justification and glorification.

Q. *Can no man thus embrace Christ until he is persuaded and enabled by the Spirit to do it?* *A.* No.

Q. *Are we naturally averse from accepting the offer of a Saviour?*

A. Yes; and therefore must be persuaded to it.

Q. *Are we without strength, as well as averse to do it?*

A. Yes; and therefore we must be enabled to embrace Christ.

Q. *Cannot moral suasions, such as the exhortations, threatenings and promises of the word, persuade sinners to embrace Christ?*

A. No; these can no more do it of themselves, than the beams of the sun can enlighten a man born blind, or argu-

ments can raise a dead man from the grave; for we are naturally blind and dead in sin.

Q. *Is then the same power requisite to our renovation and conversion, as to our creation and resurrection?* *A.* Yes.

Quest. 32. *What benefits do they that are effectually called partake of in this life?*

Ans. They that are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. *Have those who are effectually called, a title to special benefits and privileges above other persons?* *A.* Yes.

Q. *When is it that they partake of these benefits?*

A. They have some of them in this life, and the rest in the life to come; they have some in hand, but much more in hope.

Q. *What are the benefits and advantages they partake of in this life?*

A. They are principally three, to wit, justification, adoption, and sanctification.

Q. *Are all those who are effectually called, justified, adopted, and sanctified by God in this life?* *A.* Yes.

Q. *What do you mean by these words,* justified, adopted, and sanctified?

A That they have their sins pardoned, they become God's children, and are made holy.

Q *Is holiness then a special benefit and privilege, as well as our duty?* *A.* Yes.

Q. *Do these three great benefits come singly to those who are effectually called?*

A. No; for they are attended with many other blessings, that depend upon and flow from them; such as inward peace, free access to God, assurance of his love, fatherly provision, growth in grace, &c.

Q. *Who then are the happiest persons even in this life?*

A. Those who are effectually called; for they are privileged above all others.

Quest. 33. *What is justification?*

Ans Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us

as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. *Doth the word*, justify, *signify to make a person just, by infusing of inherent righteousness into him, as the word* sanctify *signifieth to make a person holy in that manner?*

A. No; for, if that were the meaning, it would confound justification with sanctification, of which the Papists are guilty.

Q. *What then is the true meaning of the word* justify?

A. It is a legal or forensic word, borrowed from courts of justice; and it signifies to absolve one from guilt or punishment, and to pronounce him righteous or innocent.

Q. *Whose act is it to justify a sinner?*

A. It is God's act; for *it is God that justifieth*, Rom. viii. 33.

Q. *Doth God justify the ungodly?*

A. Yes, Rom. iv. 5.

Q. *Is it not written*, Prov. xvii. 15. He that justifieth the wicked is an abomination to the Lord? *Will God do that himself, which he abhors in another?*

A. God indeed abhors the absolving of guilty persons without satisfaction made to justice; but, when God doth justify the ungodly, it is upon due satisfaction made to his justice.

Q. *May any ungodly person take encouragement from this, to reckon himself among these that are justified?*

A. No; for though God doth justify those who were ungodly before the passing of that act, yet none of these do continue to live ungodly afterwards; and those who continue to do so, shew plainly that they never were justified persons, seeing justification and sanctification are inseparable.

Q. *Why do you call justification an* act *and not a* work?

A. Because it is a thing done all at once, as the sentence or declaration of a judge; and not a *work* of time, carried on by degrees, as effectual calling and sanctification are.

Q. *What is the moving cause of this act?*

A. The free grace of God, that is, his undeserved love and favour to sinners, without any worth or merit in them.

Q. *What are the constitutent parts of justification?*

A. They are two, as mentioned in the answer, to wit, God's pardoning of our sins, and his accepting of our persons, as righteous.

Q. *What is the meritorious cause of our justification?*

A. The righteousness of Christ.

Q. *Is it upon the account of this righteousness that God both pardons our sins, and accepts of our persons?* A. Yes.

Q. *What do you mean by the righteousness of Christ, by which we are justified?*

A. Not his essential righteousness as God, which is incommunicable; but his Surety-righteousness, which as Mediator, God-man, he performed in our stead, to satisfy justice, and magnify the law.

Q. *What was this Surety-righteousness of Christ made up of?*

A. Of his active and passive obedience.

Q. *What is Christ's active obedience?*

A. The perfect obedience he gave to the precepts of the law in his holy life, which is imputed to believers; seeing by the obedience of this one man many are made righteous, Rom. v. 19.

Q. *What is his passive obedience?*

A. His suffering the penalties of the law due to us for sin, whereby he gave perfect satisfaction to the justice of God.

Q. *If Christ gave perfect and full satisfaction to justice for our sins, how can our justification be said to be of free grace?*

A. These two consist very well together, according to Rom. iii. 24. *Being justified freely by his grace, through the redemption that is in Jesus Christ.* It is wholly *free* to us, seeing God doth graciously accept of a righteousness and satisfaction from a Surety, which he might have demanded from us. It is *free*, seeing God hath provided the Surety for us, and furnished him to pay our debt, when it was impossible for us to find one to do it. It is *free*, seeing God requires nothing from us but faith in the Surety, which faith he also promiseth freely to give us: so that our justification is altogether of *free grace* to us.

Q. *How is it that the righteousness of Christ becomes ours?*

A. By God's imputing it to us, that is, his placing it to our account, as if we ourselves had performed a perfect righteousness to him.

Q. *How is it according to truth for God to pronounce us righteous, who really are not so?*

A. God doth not pronounce us righteous in ourselves, but righteous in our Surety, Christ, who is righteousness to us in God's account; even as a creditor, having received payment from the surety, justly counts the debtor free and acquitted in law, 1 Cor. i. 30. 2 Cor. v. 21.

Q. *Were the Old-Testament saints justified by Christ's righteousness as well as we?* A. Yes.

Q. *How could that be, seeing they died before Christ's righteousness was performed?*

A. They believed in the promised Messiah that was to come, to be made an offering for sin, and to bring in everlasting righteousness; and their faith in him was accepted of God for their justification.

Q *How doth it appear that they depended upon Christ for justification?*

A. In regard we are told that the gospel was preached unto them: that they saw the promises afar off, and embraced them. They had Christ exhibited to them in the ancient prophecies, types and sacrifices; and so they viewed him as the Lamb slain from the foundation of the world. Abraham saw Christ's day afar off. Job knew his Redeemer lived. Isaiah foretels, that his soul should be made an offering for sin; and he calls all men to look to him for salvation: and he points him out as one in whom we have righteousness and strength, and one in whom all the seed of Israel would be justified and should glory. Jeremiah calls him, *The Lord our righteousness.* Daniel says, He shall make reconciliation for sin, and bring in everlasting righteousness; and that for this end Messiah was to be cut off, Heb. iv. 2. and xi. 13. Rev. xiii. 8. John viii. 56. Job xix. 25. Isa. liii. 10. and xlv. 22, 24, 25. Jer. xxiii. 6. Dan. xix. 24, 26.

Q. *By what means do we receive and apply this righteousness of Christ?*

A. By faith alone, Rom. iii. 22.

Q. *Doth faith justify us as it is a work or act done by us?*

A. No, but only as it is an instrument or hand whereby we receive and apply Christ's righteousness, which is the only ground of our justification before God.

Q. *Why would God have faith to be the alone instrument of our justification?*

A. That it might appear to be wholly of free grace; for faith is of a self-emptying quality, and ascribes all to God, Rom. iv. 16.

Q. *Doth the matter come all to one, when we are said sometimes to be justified by Christ's righteousness, and sometimes by faith?*

A. Yes; for it is by the one meritoriously, and by the other instrumentally.

Q. *Are we justified partly by Christ's righteousness, and partly by our own?*

A. No, we must not mix any thing of our own with Christ in the point of justification; therefore the apostle [illegible] asser-

in strong terms, that we are justified by faith in Christ, without the works of the law, Rom. iii. 28. Gal. ii. 16.

Q. *How is it then that the apostle James doth say, that a man is justified by works, and not by faith only?* James ii. 24.

A. It appears from the context, that James is not speaking of our justification before God, but of the justification of a person, and of his faith, before men; so good works declare before the world that we are justified persons, and they declare our faith to be true and lively, seeing they are the genuine fruits of faith. And therefore the apostle saith, *I will shew thee my faith by my works*; and Abraham's faith was perfected by works, James ii. 18, 22.

Q. *Why cannot we be justified before God by our works?*

A. Because all the world is guilty, and all our works imperfect before God; and a just God requires a perfect righteousness.

Q. *Are good works then of no use?*

A. Though they cannot justify us before God, yet they are most necessary and useful to glorify God, and to evidence the sincerity of our faith; and therefore it is required of all believers, that they be careful to maintain good works, Tit. iii. 8.

Q. *Is there not ground to suspect the truth of a man's faith, and of his justification, where holiness and good works do not appear?*

A. Yes; for by the same faith that a man is justified, his heart is also purified; and the goodness of a tree is known by its fruits, Acts xv. 9. Matt. vii. 16, 17.

Q. *When is it that a person is actually justified?*

A. As soon as he is brought actually to believe on Jesus Christ.

Q. *Did not God decree to justify the elect from eternity?*

A. Yes, but that will not infer that we are justified from eternity; no more than, because God decreed to create us from eternity, that therefore we were created from all eternity. All that we can draw from it is, that God graciously purposed our justification from eternity, and this only to take effect upon our believing.

Q. *Are not the elect justified at the death or resurrection of Jesus Christ, seeing it is said that he died for our sins, and rose again for our justification?*

A. They were then justified virtually, but not actually; for though the price was truly then paid or completed, yet the purchased redemption is never actually ours, until it be applied.

Q. *What is the first part of justification?*

A. The pardoning of our sins.

Q. *Whose prerogative is it to pardon sins?*

A. It is God's only; for he is both the offended party, and the great Judge of all, Isa. xliii. 25.

Q. *Have not ministers power to forgive sins, seeing Christ saith to them,* Whose soever sins ye remit, they are remitted? John xx. 23.

A. That imports no more but a ministerial declarative power to pronounce from God's word, that every penitent believing sinner shall be forgiven; so that ministers can only declare sin to be pardoned upon the condition of faith and repentance.

Q. *Have not private men power to forgive sins, seeing Christ says to all,* Matt. vi. 14. If ye forgive men their trespasses, *&c.?*

A. Private men have power only to forgive private injuries done against themselves, but no power to forgive the wrong that at the same time is done to God.

Q. *When doth God pardon men their sins?*

A. When they believe in Christ.

Q. *Whether is pardon an act of justice, or of mercy?*

A. It is both.

Q. *How doth that appear?*

A. 1. It is an act of justice in God to pardon every penitent believer, seeing Christ their Surety hath paid their debt, 1 John i. 9. 2. It is an act of mercy likewise, seeing God is graciously pleased to accept of a Surety's payment, and to provide the Surety also.

Q. *What is it in sin that pardon doth take away?*

A. The guilt of it.

Q. *What is that?*

A. Our actual obligation to punishment.

Q. *Doth pardon take away the demerit or deserving of sin?*

A. No; for the sins of believers in themselves do deserve hell, as well as the sins of others.

Q. *Doth pardon take away the inherence or being of sin altogether?*

A. No; for we find corruption still remaining in these who are pardoned, Rom. vii.

Q. *Hath every pardoned man the assurance of his pardon?*

A. *No; for* an act of pardon may be past in the court of heaven, *before it* be intimated in the court of conscience.

Q. *When God doth pardon the sins of his people, whether is their byepast sins only, or is it their future sins also?*

A. All their bypast sins are actually pardoned, and they have a right to pardon for their future sins, upon their actual believing and repenting; but no sin can be said to be actually pardoned, until it be actually committed, and application made to the blood of Christ for the pardon of it.

Q. *Is not God angry with the sins of justified persons?*

A. Yes.

Q. *What sort of anger doth he manifest against them?*

A. It is not vindictive wrath, as against the sins of the wicked, but only fatherly displeasure, which yet may be attended with sharp rods, and the loss of God's reconciled countenance, that cannot be recovered until they sincerely humble themselves, confess their sins, renew their faith and repentance, and pray earnestly for pardon.

Q. *How may we know if our sins be pardoned?*

A. By our love to Christ that obtained it, and our desire of conformity to him; by our mourning for sin that pierced Christ, and our fear of grieving him for the future; by the uprightness of our hearts, and our readiness to forgive others, Luke vii. 47. Rom. viii. 1. Psal. cxxx. 4. and xxxii. 1. Matt. xviii. 35.

Q. *What is the second part of justification?*

A. God's accepting of us as righteous in his sight.

Q. *What is meant by that?*

A. It is God's adjudging us as righteous, or persons acquitted from guilt; and his giving kindly access and acceptance both to our persons and services upon the account of the righteousness of Christ that covers both.

Quest. 34. *What is adoption?*

Ans. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. *Is adoption a scripture-word?*

A. Yes, Rom. viii. 15. Gal. iv. 5. Eph. i. 5.

Q. *What is the meaning of the word; or, what is it to* adopt?

A. Among men it signifies, to take one that is a stranger into a family, to account him as a child or heir, and to provide for him as such. So for God to adopt believers, it signifies his bringing them who are aliens by nature into his household, his owning them as his sons and daughters, and giving them a right to the privileges of his children.

Q. *How many sorts of sons is God said to have in scripture?*

A. Three sorts; 1. Jesus Christ is his Son by eternal generation, being of the same nature and essence with the Father, Psal. ii 7. 2. Angels and Adam are called the sons of God, by reason of their immediate creation by him, Job xxxviii. 7. Luke iii. 38. 3. Believers are his sons by adoption, John i. 12. 1 John iii. 1.

Q. *Whose act is adoption?* *A.* It is God's.

Q. *Why is it called an act?* *A.* Because it is done at once.

Q. *What sort of an act is it?*

A. An act God's free grace.

Q. *Why is it called so?*

A. Because it is wholly owing to the free love and favour of God, that he adopts any of mankind sinners into his family.

Q. *Is there nothing lovely in one more than another, that moves God to adopt them into his family?* *A.* No.

Q. *In what condition are sinners before they are adopted?*

A. They have neither wisdom, beauty, holiness, nor any good thing to reccommend them; but are black as Ethiopians, strangers to God, children of wrath, and of the family of hell, when God adopts them into his family.

Q. *Is it not wonderful grace and love in God, not only to pardon such rebels, but also to make them his sons and heirs?*

A. Yes.

Q. *Upon whom is this favour conferred? Is it upon all?*

A. No, but only upon these who receive Christ by faith, John i. 12. Gal. iii. 26.

Q. *Have not God's adopted children a right to many privileges above others?* *A.* Yes.

Q. *What are these?*

A. They are under God's fatherly protection, provision, and conduct, while here below; they are allowed access to God as a Father, the Spirit's assistance in their prayers, and hearing of them; they have the ministry of angels, and are heirs of God, and joint heirs with Christ, of an inheritance incorruptible.

Q. *Do not these peculiar privileges call for special duties answerable to them from us?* *A.* Yes.

Q. *What are the duties of adopted children to their Father?*

A. They should love and honour him; they should ask his counsel in all things, submit to his fatherly correction, fear to offend him, trust him, and depend upon his care.

Q. *By what signs may we know if we be God's adopted children?*

A. By such as these; if we resemble our Father, love him

above all, and be heartily concerned for his glory. If we have the Spirit of adoption, who always, where he is, doth excite to prayer and the study of holiness, Rom. viii. 14. Gal. iv. 6. 1 John ii. 29.

Q. *Wherein doth the children of God resemble their Father?*

A. In holiness, mercy, and beneficence to all, even to their enemies.

Q. *Are not all God's adopted children his sons also by regeneration?*

A. Yes, they are all born again, and have new natures given them, John i. 12, 13.

Quest. 35. *What is sanctification?*

Ans. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.

Q. *What is it to sanctify a thing or person?*

A. In the scripture sense, it is to devote a thing to God's use, or to cleanse from sin, and make us holy.

Q. *Are not justification and sanctification inseparable?*

A. Yes.

Q. *What is the difference between them?*

A. Justification is God's act or sentence without us, absolving us from the guilt of sin; but sanctification is God's *work* within us, cleansing us from the filth of sin; justification is perfect and equal in all believers, and is done at once; but sanctification is unequal and imperfect in this life, and is carried on by degrees.

Q. *What is the difference between regeneration and sanctification?*

A. Regeneration is the first change of the nature by the infusing of all gracious habits into the soul at our conversion or effectual calling, which are all much the same; but sanctification is the continued exercise and advancement of the work of grace in the believer through his whole life.

Q. *Whose work is it to sanctify us?*

A. It is the work of the Holy Spirit, 2 Thess. ii. 13. 1 Pet. i. 2.

Q. *Why is sanctification called a* work, *and not an* act?

A. Because it is wrought and carried on by degrees.

Q. *Can we not sanctify ourselves?*

A. No; we can no more actuate or increase grace, than

we can implant it at first. We can defile ourselves, but we cannot cleanse ourselves.

Q. *May not the view of our graces humble us as well as our sins?* A. Yes.

Q. *How so?*

A. *Our sins*, because they are ours; *our graces*, because they are none of ours: for every degree of grace is freely bestowed by God upon undeserving creatures.

Q. *What is the procuring cause of our sanctification?*

A. The blood of Christ.

Q. *By what means is it carried on in believers?*

A. By means of God's ordinances and providences as he pleaseth to bless them.

Q. *What is the subject of our sanctification? or what part of us is it that is sanctified?* A. The whole man.

Q. *What do you mean by the whole man?*

A. The whole powers and faculties of the soul, and the whole senses and members of the body; both inward and outward man is sanctified.

Q. *How are the powers and faculties of the soul renewed and sanctified?*

A. By the Holy Spirit's diffusing his gracious influences upon the heart, understanding, will, conscience, memory, and affections of the soul, whereby they are cleansed from sin, made new, spiritual and holy, and remarkably fitted for serving and glorifying God.

Q. *How are the senses and members of the body sanctified?*

A. By changing them into a holy use, making these that before were instruments of sin, now become instruments of righteousness; so that the outward conversation is ordered aright according to the rule of God's word.

Q. *After what pattern is the change made in sanctification?*

A. After the image of God.

Q. *Wherein doth this image consist?*

A. In resembling God, and becoming like him in holiness and purity; in hatred to sin, and love to righteousness.

Q. *Is the image of God perfectly restored to us while in this life?*

A. No: for the work of sanctification is imperfect in the best of God's people while on this side of heaven.

Q. *How doth that appear?*

A. From the complaints they make of the remainders of sin in them, which make a continual struggle between grace and corruption: and hence it is that our best duties are marred with sin.

Q. *Why doth God leave corruption in his people as long as they are here?*

A. 1. To keep them always humble under a sense of sin, and their need of a Saviour. 2. To teach them to make continual use of Christ for righteousness and strength. 3. To magnify his power in preserving weak grace in the midst of corruption. 4. To loose their hearts from this world, where they have such a struggling life, and make them long for heaven, where they shall triumph over corruption, and have perfect purity for ever.

Q. *Will sanctification never perfected till that time?*

A. No.

Q. *Do sanctification and glorification differ specifically?*

A. No, but only in degrees; for grace is glory begun, and glory is grace perfected.

Q. *What are the parts of sanctification mentioned in the answer?*

A. They are two, to wit, *mortification*, and *vivification*; or dying to sin, and living to righteousness.

Q. *What do you mean by mortification, or dying to sin?*

A. The gradual weakening and subduing the power of sin in our souls.

Q. *By what marks may we know if we be dying to sin?*

A. 1. If we be growing in our hatred of sin, and be labouring for its utter destruction. 2. If we be careful to withdraw every thing that proves fewel to our corruptions, and to check the first motions of sin. 3. If we bewail it before the Lord when we feel its strength, and pray earnestly against it. And, 4. If we be studying to improve the death of Christ for the death of sin.

Q. *What is imported in the other part of sanctification, living more and more unto righteousness?*

A. It is to have a growing principle of spiritual life in our souls, prompting us to obey the will of God in all things, and to aim at further advancement in true holiness.

Q. *What is the difference betwixt morality in natural men, and true sanctification in believers?*

A. The first is the product of nature, and makes some change only upon the outward life? but the second is the fruit of the Spirit, and makes a gracious change upon the heart. The first proceeds from self; and tends to self; but the second proceeds from a principle of love to God, and tends to his glory. In the first Christ is neglected; but in the second his *strength* and righteousness are sought to and employed.

Q. *Is there an absolute necessity of sanctification here, in order to salvation hereafter?*

A. Yes; for we are assured of it, that *without holiness no man shall see the Lord*, Heb. xii. 14. An unsanctified man can have no communion with a holy God.

Q. *Is it possible that great and notorious sinners can be sanctified?*

A. Yes; for the apostle Paul, speaking of the vilest of sinners, saith to the Corinthians, *Such were some of you, but ye are sanctified*, 1 Cor. vi. 11.

Quest. 36. *What are the benefits which in this life do accompany or flow from justification, adoption and sanctification?*

Ans. The benefits which in this life do accompany or flow from justification, adoption and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. *How many benefits belonging to justified and sanctified persons are there set forth in the answer?* *A.* Five.

Q. *Which is the first?*

A. Assurance of God's love.

Q. *Doth God bear a special love to justified persons above others?*

A. Yes; they are the special objects of God's love.

Q. *May believers in this life attain to the persuasion or assurance of this love?* *A.* Yes.

Q. *How doth that appear?*

A. From the command of God enjoining all Christians to seek after it; and from the instances of many believers who have actually attained to the sure knowledge and persuasion of the love of God to them, 2 Pet. i. 10. Heb. vi. 11. Rom. v. 2, 3. Rom. viii. 16, 38, 39. 2 Cor. v. 2. 1 John iii. 14, 19, 21, 24. 1 John v. 13. Cant. vi. 3. Job xix. 25. 2 Tim. i. 12.

Q. *Can any person attain to this assurance without special revelation from God?* *A.* Yes.

Q. *How do they come at it?*

A. Two ways; 1. By rational evidence and proofs from the word of God, namely, when they discover the inward evidences of these graces wrought in their souls, to which the promises of God's special love are annexed. 2. By the testi-

mony of God's Spirit, bearing witness with their spirits, that they are the children of God, 1 John ii. 3. and iii. 14, 19. Rom. viii 16.

Q. *By what marks and evidences may we know our interest in God's love?*

A. By our receiving of Christ in the gospel-offers, and trusting in him; by our love to Christ and to his people; by our affection to God's laws, and care to observe them; by our opposing of all sin, and particularly beloved lusts; by our desires after holiness, and the like, Mark xvi. 16. John i. 12. Prov. viii. 17. 1 John iii. 14. Psal. cxix. 165. and xviii. 23. 1 John iii. 3. Phil. iii. 3. Psal. cxix. 5, 6. 1 Pet. ii. 7.

Q. *What do you mean by the Spirit's witnessing with our spirits?* Rom. viii. 16.

A. His shining upon our graces, and enabling us to discern them: his concurring with the rational inferences of our spirits therefrom, and strengthening us to conclude that we are the children of God.

Q. *Is this assurance essential to faith, and the attainment of every believer?*

A. No; for some of them may walk in darkness, and have no light, Isa. l. 10.

Q. *Do any true believers lose their interest in God's love?*

A. No; for nothing can separate them from the love of God which is in Christ: but they may be without the sense and assurance of that love.

Q. *Whence is it that God's people lose the sense and assurance of his love?*

A. It proceeds frequently from their sloth and negligence in duty, and from their venturing upon sins against light; and sometimes from God's withdrawing the light of his countenance for wise and holy ends, 2 Pet. i. 10. Cant. v. 3, 6. Psal. li. 8, 12, 14 and lxxvii. 7, 8, 9.

Q. *Why doth God withdraw from his own people, and deny them the sense of his love?*

A. He doth it sometimes to hide pride from their eyes, and to teach them to live by faith rather than by sense: hence it may be that some of weaker grace are allowed more sensible comforts than those who are stronger.

Q. *How may we distinguish true assurance from presumption?*

A. True assurance humbles the soul, and makes it watchful against sin; but presumption puffs up, and makes men secure. True assurance is willing to come to the light for trial,

but presumption shuns the light, Gal. ii. 20. 2 Cor. vii. 1. Psal. cxxxix 23, 24. John iii. 20, 21.

Q. *Should not all Christians press for the assurance of God's love, as a thing of great advantage to them?* A. Yes.

Q. *What is the advantage of having it?*

A. It quiets the mind, and removes the fear of death; it enlarges the heart with love and thankfulness to God, and gives strength and cheerfulness in the performance of commanded duties.

Q. *Doth this assurance tempt or incline men to negligence or looseness?*

A. No; but rather excites and quickens them to diligence in body duties.

OF PEACE OF CONSCIENCE.

Q. *Is peace of conscience a benefit that belongs to those who are justified, adopted, and sanctified?* A. Yes.

Q. *Do all sanctified persons enjoy this benefit at all times?*

A. No.

Q. *What should hinder it, seeing God speaks peace to such persons, and forgives all their sins?*

A. Many times these whose sins are forgiven them, cannot be brought to forgive themselves; sometimes clouds of unbelief and temptations do sadly darken their evidences, and they relapse into untender walking, whereby their consciences may be much disquieted, Psal. xxxviii. 3, 8. Isa. lix. 2.

Q. *What is it that doth pacify conscience when troubled or wounded?*

A. Conscience being God's deputy in us, nothing less can pacify it than what pacifieth divine justice, namely, the blood of Christ.

Q. *How doth the blood of Christ pacify conscience?*

A. By obtaining the removal of the guilt and power of sin from us, and the lifting up of God's countenance upon us.

Q. *Can any unbeliever have peace of conscience?*

A. He may have a false peace, but it is only the believer in Christ that hath true peace of conscience, Luke xi. 21. Rom. v. 1.

Q. *Whence doth the peace of unbelievers proceed?*

A. Partly from the deceitfulness and flattery of their own hearts; and partly from the devil, that, as a strong man armed, keeps the house, Luke xi. 21.

Q. *What is the difference between a true and a false peace of conscience?*

A. True peace of conscience is attained by the use of means, such as the ordinances, earnest prayer, brokenness of heart for sin, tender and holy walking before God; it arises from faith in Christ the peace-maker, and makes a man careful of pleasing God, and fearful of offending him. Whereas a false or presumptuous peace comes not this way, and hath no such attendants; nay, it is grounded upon vain imaginations, and is attended with carnal security, neglect of duty, and untender walking, 2 Thess. iii. 16. 1 Sam. i. 12, 18. Isa. lvii. 15. Ps. cxix. 165. Gal. vi. 16. Rom. v. 1, 2. Rev. iii. 17. Deut. xxix. 19.

Q. *Doth the believer's inward peace come and go with his outward peace?*

A. No; for he may have great tribulation in the world, when yet he may have much inward peace through Christ, John xvi. 33. Hab. iii 17, 18.

Q. *What is the best way to maintain our inward peace?*

A. By making much use of Christ who is our peace, looking daily to him for righteousness and strength, and strict walking by gospel rules, Eph. ii. 14. Gal. vi. 16.

Q. *Doth the believer's peace with God still alter with his peace of conscience?* *A.* No.

Q. *How is it that the believer's state of peace is maintained, when his sense of peace is lost?*

A. By reason of the stability of God's covenant, and the prevalency of Christ's continued intercession with God for his people, Psal. lxxxix. 31, 32, 33, 34. 1 John ii. 1.

OF JOY IN THE HOLY GHOST.

Q. *What do you mean by joy in the Holy Ghost?*

A. That spiritual joy, delight, and complacency, which the Holy Ghost works in his people, when he clears up their evidences, or allows them special favours to their souls.

Q. *Why is this spiritual joy called* joy in the Holy Ghost?

A. Because he breeds and feeds this joy; hence it is called the *fruit of the Spirit*, Gal. v. 22.

Q. *What are the chief grounds of this joy?*

A. Ordinarily they are a sense of our interest in Christ, and of our justification by his righteousness; or his gracious presence with us, his work in us, the success of his gospel, or a prospect of heaven, Psalm cl. 2. Isa. lxi. 10. Hab. iii. 18. *Phil. i. 25. Acts* ii. 46, 47. and viii. 8. Psalm li. 12. Rom. v. 2.

Q. *Wherein doth this spiritual joy differ from the joy of the world?*

A. Spiritual joy is inward and pure, deep and solid; it bears up under outward troubles, and disposes the soul for all spiritual performances: but worldly joy is muddy and sensual, blown away by every cross wind, leaves the mind under uneasy reflections, indisposeth for holy duties, and vanisheth at the approach of death.

Q. *What is it that is most destructive to the true Christian's joy?*

A. Sin, especially when it is ventured upon against light, Psalm li. 8.

Q *May not hypocrites have flashes of spiritual joy at some times?*

A Yes; for so had the stony-ground hearers, and John's followers, Matt. xiii. 20. John v. 35.

Q. *What is the difference between the true spiritual joy of believers, and the temporary joy of hypocrites?*

A. True spiritual joy comes in the way of godly sorrow for sin, and of faith in Jesus Christ; it disposeth a man to humility and lowliness of mind, to hate sin more vehemently, resist temptations more steadily, and perform duty more cheerfully: but the hypocrite's joy being without any true foundation or right views of Christ, it keeps sin in its strength, puffs up the man with a conceit of himself, and very soon leaves him as carnal and unholy as ever.

OF GROWTH IN GRACE.

Q. *What is meant by the word* grace?

A. Sometimes *grace* is taken for God's good-will towards us, that is, his mercy and favour to sinners through Christ; and it is by his grace we are said to be elected, called, justified and saved, Rom. xi. 5. Gal. i. 15. Rom. iii. 24. Eph. ii. 8. Sometimes again grace is taken for God's good work in us, or these gracious qualities which he infuses and plants in all justified persons, such as repentance, faith, love, &c. whereby they are sanctified and made meet for heaven, 2 Pet. iii. 18. James iv. 6. Col. iii. 16. Eph. iv. 7. John i. 16. And in this last sense grace is to be understood in the answer.

Q. *Is all true grace of a growing nature?*

A. Yes.

Q. *What doth the scripture compare it to in its* growing?

A. To the morning light, that encreaseth more and more *unto the perfect day:* and to the husbandman's seed, which

springs and groweth up, he knoweth not how, Prov. iv. 18. Mark iv. 26. 27.

Q. *Wherefore is it that all true grace must grow?*

A. Because it is the seed of God, and every soul possessed of it is united to Christ: likewise there is a stature appointed; to which every Christian must gradually advance, that so he may be made meet for the inheritance above, 1 John iii. 9. and xv. 5. Eph. iv. 12, 13. Col. i. 12.

Q. *When may grace be said truly to grow in a believer?*

A. When it receiveth new additions or degrees of strength; which may be perceived, either, 1. When its growth is inward, in respect of heart sincerity and liveliness: or, 2. When it is outward, in respect of the fruits of holiness produced in the life; or, 3. When it is downward, in respect of self-abasement, and the rooting of gracious habits in the soul; or, 4. When it is upward, in spirituality and heavenly-mindedness

Q. *Do believers at all times actually grow in grace?*

A. No; but they are still in a growing disposition, and desirous to grow.

Q. *May not true grace sometimes decay?*

A. Yes; for sometimes believers do leave their first love, and the good things which remain in them may be ready to die, Rev. ii. 4. and iii. 2.

Q. *Whence is it that grace doth decay in believers?*

A. Sometimes it proceeds from violent storms of temptations; but ordinarily from their unwatchfulness, their neglect of employing Christ, their grieving of the Spirit, or harbouring of known sin.

Q. *What are the ordinary symptoms of grace in decay?*

A. 1. Loss of spiritual appetite, and of delight in duty. 2. Loss of wonted hatred of sin, and of tenderness of conscience. 3. Loss of desire for the coming of Christ's kingdom. 4. A growing love to the world and time's things.

Q. *How may we know if grace be real and true, though it be very weak?*

A. Wherever grace is true, sin will be felt as a burden, the soul will esteem Christ precious, his ordinances and people will be loved, and more grace and holiness will be earnestly desired.

Q. *What means shall we use to get weak and languishing grace brought to thrive and grow?*

A. We must be duly sensible of the spiritual consumption, and apply to the Physician for help; we must search if there be any unmortified lust at the root of grace, and remove it,

we must look to Christ for his Spirit's influences, and blessing upon ordinances and providences, earnestly pleading his promises of quickening and strength, and that he may come as the dew to Israel, Psal. lxxxv. 6. Hos. xiv. 4, 5, 6. Psal. cxix. 25, 28.

OF PERSEVERANCE IN GRACE.

Q. *Is perseverance in grace a privilege of justified persons?*

A. Yes.

Q. *What do you mean by perseverance in grace?*

A. A continuing still in the state of grace, and in the practice of godliness to the end.

Q. *Can no justified person fall totally and finally from grace?*

A. No

Q. *How are you assured of that?*

A. From the unchangeableness of God, and the nature of grace; for the gifts and calling of God are without repentance; and grace in believers is a well of water springing up unto everlasting life, Rom xi. 29. John iv. 14.

Q *Do all that profess Christ persevere in their profession?*

A. No; for we read of many who have fallen from it, John vi. 66.

Q. *Why do not all the professors of Christ persevere?*

A. Because many of them are not rooted in sincerity; and they who begin in hypocrisy do commonly end in apostacy, Matt. xiii. 20, 21. Psal. lxxviii. 37.

Q. *May not truly gracious souls fall very foully into gross sins?* *A.* Yes.

Q. *Have we any examples of such upon record?*

A. Yes; we have Lot, Noah, David, and Peter.

Q *Why are such instances recorded?*

A. To teach us to distrust our own strength, to avoid all temptations to sin, to live and rely upon our Surety, and not to despair of mercy upon our penitent returning to the Lord.

Q. *Did not these who fell so foully, fall from grace?*

A. 1. Not *totally*: for though they fell from many degrees of grace, yet not from all grace; they came to have little faith, but not to be quite without faith. 2. Not *finally*, or without recovery; for though they fell from God for a time, yet repentance and recovery were secured to them.

Q. *Are there not many who have once looked well, who have become final apostates from God?*

A. Yes; but, when any fall totally and finally from God, we may conclude they were never that in sincerity which they

appeared to be: they were only saints in profession, but not in reality, 1 John ii. 19.

Q. *Is it not said, the branches in Christ that bear not fruit, shall be taken away,* John xv. 2, *Is not that a falling from grace?*

A. These fruitless branches, there spoken of, were not in Christ by faith, but by profession only.

Q. *Did not Adam and Solomon, who were gracious persons, fall totally and finally?*

A. As for Adam, he had no promise of perseverance, though yet it is most probable he was recovered by believing in Christ upon the promise that was freely tendered to him by God himself. And as for Solomon, we have ground to believe he was recovered by the mercy of God unto repentance, 2 Sam. vii. 14, 15.

Q. *Why have we so many cautions and warnings given to believers in scripture, if they could not fall away from grace?*

A. These warnings and dehortations are some of the means which God makes use of to prevent their falling away.

Q. *Is it owing to the free will or strength of grace in believers, that they fall not away finally?*

A. No; for Adam and angels, who had stronger grace, fell; and so would believers, if they were not upheld by a power superior to any thing in themselves.

Q. *What are the main grounds of the saints' perseverance?*

A. The immutability of God's covenant and electing love; their being the purchase of Christ's blood, and united to him; Christ's potent intercession, together with the power and promise of God, John x. 11, 28. Luke xxii. 32. 2 Pet. i. 5.

Q. *What promise have believers for their perseverance in grace to the end?*

A. They have, among others, that in Jer. xxxii. 40. *I will make an everlasting covenant with them, and I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.*

Quest. 37. *What benefits do believers receive from Christ at death?*

Ans. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies being still united to *Christ,* do rest in their graves till the resurrection.

Q. *Do the benefits which believers receive from Christ end with their lives?*

A. By no means; for they receive far greater benefits than ever at death, and after death.

Q. *Whom do you understand by believers here?*

A. Those who give credit to the word of God, and do heartily receive and rest upon Christ for salvation as he is offered to sinners in the gospel.

Q. *Whether is it upon believers' souls or bodies that Christ doth bestow his benefits at death?*

A. It is both upon their souls and bodies.

Q. *What are the benefits granted to their souls at death?*

A. There are two mentioned in the answer; 1. They are made perfect in holiness. 2. They do immediately pass into glory.

Q. *Do all believers arrive at perfection in holiness?*

A. Yes.

Q. *When do they arrive at it?* *A.* At their death.

Q. *Can none attain to it during this life?* *A.* No.

Q. *Why so?*

A. Because sin is never wholly rooted out of the soul till death.

Q. *How doth that appear?*

A. Both from the word of God, and our own experience, 1 John i. 8. Rom. vii. 23, 24.

Q. *Why must all believers be made perfectly holy at death?*

A. Because no unclean thing can enter within the gates of the new Jerusalem, Rev. xxi. 27.

Q. *How is it that believers are made perfectly holy at death?*

A. Their graces are perfected, and the roots of sin plucked up out of their nature, which cannot be till the earthly fabric be dissolved.

Q. *Do the souls of believers die or sleep with their bodies?*

A. No: they live, and act in a separate state.

Q. *Whither do they go upon leaving the body?*

A. Into glory.

Q. *How soon after death?*

A. Immediately, without any delay.

Q. *Do they not go to purgatory by the way, that they may be purged from sin, and made pure to enter into heaven?*

A. There is no ground for that Popish fiction in the word of God; their being no purgatory, but the blood of Christ.

Q. *How do you prove from scripture that they pass immediately into glory?*

A. From these passages which tell us, that Lazarus' soul was presently carried by angels into Abraham's bosom; that he *penitent thief* was immediately glorified; that death is

gain to the believer, and brings him to the Lord's presence; all which made the apostle desire to depart that he might be with Christ, Luke xvi. 22. and xxiii. 43. 2 Cor. v. 8. Phil. i. 21, 23.

Q. *What do you mean by that glory which believers immediately pass into at death?*

A. The immediate presence, vision, and fruition of God, which they are presently admitted to after death. Well may believers be said then to pass into glory: for then it is that they pass into a glorious state, a glorious place, a glorious company, and glorious employment.

Q. *What is that glorious state which believers enter into at death?*

A. It is a state of eternal rest and nearness with God, Heb. iv. 9. Rev. xiv. 13. 2 Cor. v. 8.

Q. *What is that glorious place which they pass into?*

A. It is their Father's house in heaven, called the King's palace, in which Christ hath prepared mansions for them, Psal. xlv. 15. John xiv. 2.

Q. *What are the glorious company they are admitted to?*

A. The company of God, of Christ, of the angels, and spirits of just men made perfect, 2 Cor. v. 8. Phil. i. 21. 1 Thess. iv. 17. Heb. xii. 22, 23, 24.

Q. *What is the glorious employment they enter upon?*

A. They will be employed continually in admiring and praising of God.

Q. *What is it in God that will be the subject of their admiration and praise?*

A. His glorious perfections, and wonderful works; and especially his redeeming love, and that amazing work of God *manifested in the flesh*, and dying for us, Rev. i. 5. and iv. 11. and v. 9, 12.

Q. *What benefits have believers from Christ at death, in respect of their bodies?*

A. Their bodies at death do remain in union with Christ, and do rest in their graves as in beds until the resurrection, 1 Thess. iv. 14. Isa. lvii. 2.

Q. *Wherefore is it that believers must meet with death?*

A. Because it is appointed unto men once to die; and death doth pass upon all men, for that all have sinned, Heb. ix. 27. Rom. v. 12.

Q. *Are none excepted from this law of death?*

A. None but Enoch, and Elias, who were translated to heaven without tasting of death; and these who will be found

n the earth at Christ's second coming, 1 Cor. xv. 51. ss iv. 15.

Was death appointed as the punishment of sin?

Yes, Rom. vi. 23.

Why then do believers die, seeing they are freed from all nishment of sin, by Christ's suffering it for them?

Christ might have removed death altogether from be- if he had pleased; but he hath thought fit only by his to change the nature of it, and take all that was penal it; so that he hath now quite altered death to believers, g it from an enemy to be a friend, from a punishment a purgation, or a special mean for bringing about their t sanctification, and thorough cleansing from all sin. ence it is that death is ranked among the believer's gs or privileges, 1 Cor iii. 22.

Is there not a great difference between the death of a be- and an unbeliever?

Yes; for to the one it is the effect of God's love, to er it is the punishment of sin; to the one it is his Fa- servent sent to bring him home to his Father's house, other it is an officer of justice sent to arrest him for his debts and crimes.

What is the difference between the graves of believers, believers?

The graves of believers are beds of rest, wherein they n Jesus; and it is by virtue of the union subsisting be- him and them, that they shall be awaked from their n the morning of the resurrection: but the grave is a to unbelievers, wherein their bodies are kept in custo- il the judgment of the great day, and from which they e raised by the power of God their terrible Judge.

How can there be any union between so glorious a person ist, and our vile bodies when rotting in the grave?

Not only because the covenant-relation which Christ in to believers reacheth to their very dust, but more es- y because there is a mystical union between Christ as the nd believers as the members of his mystical body; and, ust being parts of that body mystical, Christ doth still pon the same as related to him.

Since death doth dissolve the union between the soul and vhy doth it not dissolve the union between Christ and the

Because the mystical union that is between Christ and ople is in its nature indissolvable, so that death cannot t, as it doth other unions and relations; but in this re-

spect it is like the hypostatical union that is between the divine and human nature in the person of Christ; for, when Christ died, the hypostatical union still remained, his divine nature being united both to his soul in heaven, and to his body in the grave; so, when believers die, the mystical union still remains, Christ their head being united both to their souls in heaven, and to their bodies lying in the grave.

Q. *Are all believers' bodies laid in graves?*

A. No, strictly speaking; for some martyrs have been burnt in fires to ashes, some devoured by wild beasts, and some drowned in the sea: but the places wheresoever the bodies of such are put to corrupt, are to them as their graves: and thence will Christ bring them.

Q. *In what respect is the believer's death called a sleep?*

A. Because, as sleep doth ease and refresh the man that is weary with toil and labour; so death doth ease the weary believer of all his toil and struggling with sin, Satan, and the world. Again, death is a sleep to the believer, in regard he is to be wakened again from it in the morning of the resurrection, Psalm. xvii. 15. and xlix 14.

Q. *Why are believers' graves called beds of rest?*

A. Because therein they rest from all their afflictions and labours in this world; from the wicked's persecutions, Satan's temptations, and sin's workings.

Q. *How long shall they rest in their graves?*

A. Till the resurrection.

Quest. 38. *What benefits do believers receive from Christ at the resurrection?*

Ans. At the resurrection, believers, being raised up in glory, shall be openly acknowledged, and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Q. *What is meant by the resurrection here spoken of?*

A. The rising of all the dead from their graves, small and great, just and unjust, who have lived in all ages of the world, from the creation of it, unto the last day, Acts xxiv. 15. Rev. xx. 12.

Q. *How doth resurrection differ from creation?*

A. Creation is the making of a new body out of the earth, that did not subsist before; but *resurrection* is the raising up again of the same body out of its former dust.

Q. *When is this universal resurrection to be?*

A. At the last day when Christ shall come to judgment.

Q. *How do you prove the truth and certainty of such a resurrection?*

A. From the almighty power of God, that is abundantly able to raise the dead; and from the holy scriptures, wherein God expressly declares he will raise them.

Q. *What was the cause of the Sadducees' error, who denied the resurrection?*

A. Their not knowing the two great foundations of this doctrine, namely, the scriptures, and the power of God, as Christ told them, Matt. xxii. 29.

Q. *How could they be ignorant of this doctrine of the resurrection, from the scriptures of the Old Testament, seeing Job and Daniel plainly told them of it?* Job xix. 26, 27. Dan. xii. 2.

A. The Sadducees had little regard to any of these writings, except the five books of Moses, which they imagined gave no hint of the resurrection, or of a future state; but our Lord did plainly evince the contrary from these very books, to the conviction of all, Matt. xxii. 31, 32, &c. Mark xii. 26, 27.

Q. *How did Christ prove the resurrection, and a future state, from the books of Moses?*

A. From Exod. iii. 16. where God in the bush spoke to Moses, long after Abraham, Isaac and Jacob were dead, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob.* Now, seeing he saith not, I was their God; but, I am their God: our Lord reasons from it, *He is not the God of the dead, but the God of the living.* And, seeing the covenant-relation still stands, their souls must then be living, and also must be united again to their bodies, to which they have an innate inclination, that so they may be made for ever happy in the enjoyment of their covenanted God.

Q. *But, have we not far clearer discoveries of this doctrine in the New Testament?*

A. Yes, in many places of it.

Q. *How is it credible that the dead bodies of men, after undergoing innumerable different alterations, should afterwards be raised again to what they were?*

A. It should in no wise be thought incredible, that God should raise the dead: for, if his power was able to raise the whole world out of nothing, it cannot be thought hard for him to raise our bodies out of their former dust, Acts xxvi. 8.

Q. *Hath not God given us many proofs and instances of his power to raise the dead?*

A. Yes, as in the raising of the widow of Zarephath's son

by Elijah, the Shunamite's son by Elisha, the dead man at the touch of Elisha's bones, Dorcas by Peter, Eutychus by Paul, besides the resurrection of Christ himself, and many that were raised by him while he was on earth. 1 Kings xxvii. 2 Kings iv. and xiii. Acts ix. and xx. Matt. xxvii. Luke vii. Matt ix. John xi.

Q. *Doth not the nature and perfection of God's infinite justice require that there should be a resurrection?*

A. Yes; for seeing the bodies of the wicked have been actors in their sins, it is just they should share in the punishment of them; and believers' bodies having been instruments in God's service, it is agreeable to equity that they should share in the reward and glory conferred upon them.

Q. *Have you not some peculiar arguments for the resurrection of believers' bodies?*

A. Yes: the resurrection of Jesus Christ their head, and the nature of God's covenant with believers, are certain and satisfying arguments for it.

Q. *Will the dead be raised with the very same bodies they had when they were alive?* *A.* Yes.

Q. *How do you prove that?*

A. Because, these very bodies being the instruments of piety or vice, it is just that these, and no other, should partake of the reward or punishment. Again, if they were not the same bodies, it would be more properly a new creation, than a resurrection. But Job put the matter out of doubt, by assuring us that the bodies will be the very same, Job xix. 26, 27. "And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

Q. *Will not the bodies of believers, when raised, differ from what they are now?*

A. Not in regard of their substance or essence, though they will differ very much in respect of qualities.

Q. *What will be the different qualities of believers' bodies when raised again?*

A. Here they were weak, sickly, corrupt and dying bodies, and called vile bodies, as being the instruments of much sin; but then they shall be strong, healthful, pure, spiritual, incorruptible, immortal and beautiful bodies, Phil. iii. 21. 1 Cor. xv. 42, 43, 44, 52, 53, 54.

Q. *How are believers' bodies said to be raised in glory, and to be made conformed to Christ's glorious body?*

A. In regard they shall partake of his glory; for Christ's body shall shine as the sun, and theirs shall shine like so many

bright stars round about him; only all their glory will be borrowed from Christ their head.

Q. *Will there not be a great difference betwixt the resurrection of the just and unjust?*

A. Yes; for the saints will be raised to eternal life, and that by virtue of Christ's resurrection, and of their union with him; but the wicked shall be raised to condemnation by virtue of the power and justice of God, which shall bring them like malefactors from prison to the judgment-seat. The saints shall rise with glory and triumph amidst angels attending them; but the wicked shall rise with trembling, and horror, having most deformed and ghastly looks, as men going to be sentenced to everlasting burnings.

Q. *What will be the great means of raising the dead at the last day?*

A. The voice of the archangel, and sound of the last trumpet, which shall give such a powerful summons to the dead, that none can sit; all thereupon must rise and appear before their Judge.

Q. *Will there not be a speedy separation made betwixt the righteous and wicked in that day?*

A. Yes; the angels will then be employed to separate the godly from the wicked, and gather them all together in one blessed company.

Q. *How shall believers then be disposed of?*

A. They will be caught up together to meet the Lord in the air.

Q. *What privileges shall believers have at the judgment-seat above others?*

A. Christ will place them on his right-hand; he will openly acknowledge and acquit them: he will declare their right to the glorious inheritance prepared for them, and invite them to take possession of it; he will cause them to sit with him as assessors in judging wicked angels and men.

Q. *What do you mean by Christ's open* acknowledging *of believers in that day?*

A. His public owning of them as his elect and redeemed ones.

Q. *Whom doth Christ say he will acknowledge for his, at that day?*

A. Those who own and confess Christ now.

Q. *Whom will Christ deny in that day?*

A. Those who disown and deny Christ now, Matt. x. 32, 33. "Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven. But

whosoever shall deny me before men, him will I also deny before my Father who is in heaven."

Q. *What do you mean by Christ's open* acquitting *of believers in that day?*

A. His public justifying and absolving of them from all the guilt of their sins; and his vindicating and clearing them from all the world's slanders and aspersions.

Q. *Are not believers acknowledged and acquitted by Christ before this time?*

A. Yes; he doth it in this world when their sins are pardoned, and he intimates this to them by his Spirit's bearing testimony with their consciences, Rom. viii. 16, 33. 1 John iii. 21.

Q. *How doth Christ's* acknowledging *and* acquitting *of believers now, differ from his doing it at the judgment-seat?*

A. 1. In respect of promulgation; the *first* is secret in the believer's bosom, the *second* is public before men and angels. 2. In respect of subjective certainty; the believer may doubt of the *first*, but he cannot doubt of the *second*, it being a judicial sentence pronounced by the Judge's own mouth with the greatest solemnity.

Q. *What will be the effect of this* acknowledgment *and* acquittal?

A. It will for ever remove all doubts and fears from believers' hearts, and fill them with joy unspeakable and full of glory. Hence this day is called the *time of refreshing* to them, Acts iii. 19.

Q. *Should not the faith of this* acknowledgment *and* acquittance *by Christ, encourage us to own Christ in his person, offices and truths, in the face of all dangers?*

A. Yes.

Q. *How shall we attain to that happy resurrection and acquittance at the last day?*

A. We must labour to be found in Christ, and cloathed upon with his righteousness; we must constantly adhere to Christ and his truth, advance in the work of mortification, and study holiness in all manner of conversation.

Q. *When Christ the Judge doth pronounce the sentence of absolution and condemnation, will not the execution thereof speedily follow?*

A. Yes; for, after passing the sentence it is added, Matt. xxv. 46. "And the wicked shall go away into everlasting punishment; but the righteous into life eternal."

Q. *Will not the wicked be made to acknowledge the justice of the sentence against them?*

A. Yes, because Christ, in passing the sentence, gives them what was their own former wish and desire.

Q. *What was that?*

A. The absence of God; as they said to God here, *Depart from us*; so Christ saith to them then, *Depart from me.*

Q. *Will not the saints after their sentence enter immediately upon perfect happiness?* *A.* Yes.

Q. *What will be their happiness after the judgment is over?*

A. They shall be made perfectly blessed in the full enjoyment of God to all eternity.

Q. *What is included in perfect bliss?*

A. Perfect freedom from all evil, and full enjoyment of all good.

Q. *What evils will believers be freed from in heaven?*

A. From all manner of sin, guilt, or pollution; from all inclinations or temptations to sin; and from all the bitter fruits and effects of sin, such as complaints, fears, or trouble of any kind.

Q. *When is it that a man enjoys all that is good?*

A. When he attains to the full enjoyment of God.

Q. *Can we attain to that here upon earth?*

A. No; for though God may be enjoyed by his people in some measure here, when they attain to communion with him in his ordinances; yet the full enjoyment of God is reserved for heaven hereafter.

Q. *Wherein doth the full enjoyment of God in heaven consist?*

A. 1. In being admitted to his glorious presence. 2. In having the immediate beatific vision of his face. 3. In having the full persuasion and sense of his love. 4. In being made like him. 5. In having fulness of delight and satisfaction in God as our everlasting portion.

Q. *Is it possible that any creature can fully enjoy God?*

A. No creature can enjoy God fully, as God enjoys himself; but believers have such enjoyment of God in heaven, as fills them, in the measure they are capable of.

Q. *How can any man see his face, when he is the invisible God?*

A. He is invisible to the eye of the body, but not to the eye of the mind.

Q. *How can a creature be made like to him that is infinite?*

A. The holiness and purity of the rational creature is some shadow or picture of the infinite holiness of God.

Q. *How long shall believers be blest with the full enjoyment of God in heaven?*

A. Not for days or years, but for all eternity; and this is

the ingredient that will exceedingly sweeten their happiness above, that it is without end, and they shall be ever with the Lord, 1 Thess. iv. 17.

Q. *How is God said to be* all in all *in heaven?*

A. It imports these things; 1. That saints will be satisfied there from God alone. 2. That there will be no need there of these subordinate things, out of which they used formerly to bring comfort. 3. That every thing they before have found comfortable, will all be eminently found and enjoyed in God.

Q. *Will not the saints be continually employed in adoring, praising, and worshipping God in heaven?* *A.* Yes.

Q. *Will not their worship and adoration above far transcend the most refined worship upon earth?*

A. Yes, in regard there will be no mixture of sin, no wandering, no hypocrisy, no imperfection in the worship above: they will act above with the highest delight and constancy, without any weariness or intermission.

Quest. 39. *What is the duty which God requireth of man?*

Ans. The duty which God requireth of man, is obedience to his revealed will.

Q. *Doth this question begin the second part of the Catechism?* *A.* Yes.

Q. *What is the difference between the first and the second part of the Catechism?*

A. The first part doth treat of matters of faith, and what man is to believe concerning God; the second part doth handle matters of practice, and what is man's duty towards God.

Q. *Are not these the two great lessons which the scriptures principally teach us?*

A. Yes; and as we have heard the first, so we ought to be attentive to the second: for man has something to do, as well as something to believe.

Q. *What do you mean by duty here?*

A. That which a man oweth to God, or ought to do for God.

Q. *What do you mean by obedience?*

A. A man's going in with the will of God, either in what he commands or forbids.

Q. *What is the rule of our duty and obedience?*

A. The revealed will of God.

Q. *What do you mean by* God's *revealed will?*

A. God's mind discovered and made known to us in the scriptures

Q. *Why may not the traditions or inventions of men be our rule?*

A. Because God doth reject all will-worship and superstitious performances, saying, "Who hath required this at your hand?" Isa. i. 12.

Q. *Hath God any other will besides his revealed will?*

A. Yes, his secret will.

Q. *What is the difference between God's secret and revealed will?*

A. God's secret will is his eternal counsel and decrees concerning all events whatsoever, which is not known till they come to pass: but God's revealed will is that which he declares and lays before us as our duty, that we may practise and follow it.

Q. *Is God's secret will no part of our duty?*

A. No; for "secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children," Deut. xxix. 29.

Q. *Upon what account is our obedience and service due to God?*

A. Because God is our creator, our preserver, our benefactor, and our supreme lord and lawgiver.

Q. *Is there not obedience due to others besides God?*

A. Yes; servants must obey their masters, children their parents, and subjects their magistrates, but not as they are bound to obey God.

Q. *What is the difference between the obedience we owe to God, and that we owe to man?*

A. We must obey God for his own sake, and because of his supreme authority; but we must obey men our superiors, chiefly because God enjoins it, and because their commands are agreeable to his will.

Q. *What is to be done when the commands of God and of men are opposite to one another?*

A. In that case we are to obey God rather than man, Acts iv. 29.

Q. *What sort of obedience is it that is acceptable to God?*

A. It must be sincere, universal, and constant; it must proceed from right principles, namely, from a renewed heart, from faith, and from the love of God, and of Jesus Christ; and it must be directed to right ends, namely, to advance the honour and glory of God.

Q. *Can we merit any thing at God's hands by our obedience?*

A. No, but must count ourselves unprofitable servants after we have done our best. Our best performances are imperfect, so that it is by Christ's obedience, not our own, that we must be saved.

Q. *Is it our duty notwithstanding to study to obey God in the best manner we can?* *A.* Yes; because God commands it.

Q. *Will not God accept of our obedience if sincere, though attended with imperfection?*

A. Yes, upon the account of Christ's merits and intercession.

Q. *Is it not a yoke for men to be bound to constant obedience and service to God all the days of their lives?*

A. No; for these who know God, and love him, count his service their greatest freedom, Psalm cxix. 45.

Q. *Will they be free from his service in heaven?*

A. No; for there his servants shall serve him, and count this their greatest happiness, Rev. xxii. 3.

Q. *Will not their service in heaven differ much from what it is now?*

A. Yes; for there they will serve God without sin or weariness.

Quest. 40. *What did God at first reveal to man for the rule of his obedience?*

Ans. The rule which God at first revealed to man, for his obedience, was the moral law.

Q. *Is man appointed to be under the obligation and direction of a law?* *A.* Yes.

Q. *Why so?*

A. Because, being made with rational faculties for the service of his Creator, he must needs be accountable to God for his actions.

Q. *What is the use of a law to men?*

A. To shew them what is sin, and what is duty.

Q. *What is the law that was first given to men?*

A. The moral law.

Q. *What do you mean by the moral law?*

A. That law which is the perpetually binding rule of our manners and practice, being the unalterable declaration of the will of God concerning the duties of righteousness, which all men do owe to God and their neighbours, in all ages of the world; which law is briefly summed up in the ten commandments.

Q. *Why is it called moral?*

A. Because it is a perpetual rule for regulating our manners and conversation both towards God and man.

Q. *How can the moral law be said to be the* first *rule revealed to man, seeing the ten commandments were only given at Sinai, above two thousand years after man was created?*

A. The moral law notwithstanding was the first rule, seeing it was written on the heart of man at his first creation, he being made after the image of God.

Q. *Doth this law still remain written upon man's heart?*

A. The moral law being agreeable to the light of nature, though it be sadly obscured by the fall, yet some relics of it are to be found on the hearts of all mankind.

Q. *Is the moral law binding upon the heathen world, who have not the scriptures to make it known to them?*

A. Yes; it is binding upon all mankind, seeing it was fully made known to man at his first creation, and which knowledge he lost by his own fault. And though the heathen want the benefit of scripture light, yet so much of the moral law is made known to them by the light of nature, as is sufficient to leave them without excuse for their disobedience, Rom. ii. 14, 15.

Q. *If the moral law be natural, what need was there so writing it to us in the Bible?*

A. 1. Because the fall of man had wofully darkened our minds, and obscured the knowledge of this law. 2. God would hereby shew that he is the author of the law and light of nature. 3. He designed to leave sinners the more inexcusable.

Q. *Can any man obtain salvation by his obedience to the moral law?* *A.* No.

Q. *Can any man now obey this law perfectly?* *A.* No.

Q. *Is it just for God to require perfect obedience to the law, when no man is able to give it?*

A. Yes; for God may justly demand what he hath a right to, though we have lost it by our own fault. God gave man at his creation power to obey perfectly, which he squandered away; now though a debtor do disable himself for paying his debt, the creditor doth not thereby lose his right to ask it.

Q. *Why is the law given to men, seeing none can obtain life by it?*

A. To be a restraint to sin, and a rule of righteousness; and particularly, the law is given to be a school master to bring men to Christ, Gal. iii. 24.

Q. *How doth the law as a school master bring men to Christ?*

A. As a school master by his threats and whips doth excite dull scholars to learn knowledge for their good; so the law by its challenges, convictions, threatenings, and curses, doth awake secure souls to see their sins and danger, and to flee to Christ for a perfect righteousness to answer the demands of the law, and to shelter them from its curses.

Q. *Doth the law lead all men to Christ?* *A.* No.

Q. *For what use is the law to them who are not led to Christ?*

A. It serves to render them inexcusable, if they continue still in their Christless state, after their sin and danger are discovered to them by the law.

Q. *Is the law of any use to the regenerate, who are already brought to Christ?*

A. Yes; it serves to shew them how much they are bound to Christ for fulfilling it, and enduring its curse for them; and to engage them to live holy and thankful lives to his glory: and particularly, the law is given to them as a rule of life, that they may order their conversations by it.

Q. *How can the moral law be a rule of obedience under the gospel, seeing it is said of believers that they are* not under the law, but under grace? Rom. vi. 14.

A. The meaning is, that believers are not under the law as a covenant of works, being delivered from the cursing and condemning power of the law by their Surety Christ. But though it be not a covenant to them, whereby they are either to be justified or condemned; yet it is still continued as a rule, by which they are to regulate both their hearts and lives, Rom. iii. 31. and vii. 7, 12. Tit. ii. 11, 12. 1 Cor. ix. 21.

Q. *How is it Christ is said to be the* end of the law for righteousness *to us?* Rom. x. 4.

A. In regard Christ doth answer the primary design of the law under the first covenant, which was to bring men to a perfect obedience or righteousness for their justification; this we cannot now find by the law, therefore we must seek it in Christ where it is to be found. The end and scope of the law is now gained in Christ, seeing he is that to a believer, which the law would have been to him, if he could have perfectly kept it, namely, righteousness, justification, and salvation.

Q. *Doth the moral law preach Christ to us?*

A. No; but God mercifully makes use of it as a spur to excite men to flee to Christ for salvation.

Q. *How doth it that?*

A. By shewing to men that they have destroyed themselves, and that they cannot be their own saviour; and so it becomes a school master to bring them to Christ, as was before explained.

Q. *What is it then that preacheth Christ to men, and shows them plainly the way of salvation?* *A.* The gospel.

Q. *What do you mean by the gospel?*

A. Any part of the Old and New Testament that brings to us the glad tidings of salvation, or points out the way to it; for the word *gospel* signifies glad tidings, or good news.

Q. *Are any news so welcome or refreshing to sensible sinners, as the news which the gospel brings?*

A. No news are so joyful as the doctrine of free grace, no tidings so sweet as the news of pardon, the news of a Saviour and of salvation to the chief of sinners.

Q. *Are the law and gospel opposite to one another?*

A No; for the one is subservient to the other, Gal. iii. 21. 1 Tim. i. 9, 10, 11. Rom. iii. 21.

Q. *Did God give any other laws to men besides the moral law?*

A. Yes; he gave unto the Jews the judicial and the ceremonial law, which were explained before under the 14th Quest.

Quest. 41. *Wherein is the moral law summarily comprehended?*

Ans. The moral law is summarily comprehended in the ten commandments.

Q. *What mean you by the law's being summarily comprehended?*

A. That the law of God, or moral law, which is contained at large in the whole Bible, is briefly, or in few words, summed up in the ten commandments: and these ten commandments are no more but a very short sum of the moral law, though they be a most comprehensive sum of it.

Q. *How are the ten commandments commonly divided?*

A. Into two tables: the first four commandments make the first table, containing our duty to God; the last six commandments make the second table, containing our duty to our neighbour.

Q. *How do the Papists divide these commandments?*

A. Though they cannot deny them to be ten in number, and these ten to be divided into two tables, seeing the scrip-

ture so expressly doth assert both, Deut. iv. 13. yet they make but three in the first table, and seven in the second; designing this way to cloke their worshipping of images: for they would gladly conceal the second command, which strikes directly against them, by making it a pendicle of the first; and so they reckon the first and second commandment to be but one. And, that they may still have the number of ten commandments they divide the tenth into two.

Q. *What absurdity is there in this way of doing?*

A. It is against the plain sense and scope of the words of the decalogue. For the first and second commandments are evidently distinct, the first prescribing the right object of worship, and the second the right way of worship. And as for the tenth commandment, it appears plainly, from the tenor of it, to be but one; the scope of it being to prohibit men to covet any thing that belongs to their neighbours: so that, if it was at all to be divided, it should be divided at least into six commands, or rather into as many commands as there are things which are our neighbours'.

Q. *Where were the ten commands first promulgated?*

A. At Mount Sinai.

Q. *After what manner was it done?*

A. With the greatest solemnity and terror: for the mount was railed about, that none might touch it; the angels attended; the glory of God visibly descended in a cloud; there were thunderings, lightenings, the sound of a trumpet, and God's voice was heard; the mountain shook, the people trembled, and even Moses himself did quake: and *lastly*, God with his own finger did engrave the ten commandments upon two tables of stone.

Q. *Why was the law given in this manner?*

A. To possess the world with awful thoughts of the lawgiver, and to shew them the danger of breaking his holy law.

Q. *What are the properties of this law?*

A. It is holy, just, good, spiritual, and exceeding broad, Rom. vii. 12, 14. Psalm cxix. 96.

Q. *Why is it called* spiritual?

A. Because it reacheth to the thoughts and frame of the heart, as well as to the outward life and conversation.

Q. *Why is it called* broad?

A. Because of the large extent and comprehensiveness of its meaning.

Q. *In what respect is the law so comprehensive?*

A. In many respects: as for instance, when it forbids any *sin*, it doth at the same time command the contrary duty;

and, when it commands any duty, it doth forbid the contrary sin: and when any sin is forbidden, all inward motions and affections to it, all degrees and appearances of it, all temptations, means, words, or gestures tending to it, are also forbidden; and, when any duty is commanded, the inward frame and affections suitable to it, and the means and helps for promoting it, are likewise enjoined.

Q. *Why did God write this law upon tables of stone?*

A. To teach us the lasting obligation of it, and that we should write it on the tables of our hearts, or pray to God to do it for us.

Q. *Can any man attain to a conformity to this holy law in all things, in respect of his heart, words, and actions?*

A. No.

Q. *Are we not liable to the curse and condemnation of the law, if we break it, or come short of it in any thing?*

A. Yes.

Q. *How then shall we be sheltered from this curse?*

A. By looking by faith to our Surety Jesus, and to his perfect obedience and righteousness to answer for us.

Quest. 42. *What is the sum of the ten commandments?*

Ans. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

Q. *What mean you by the sum of the commands?*

A. The main substance or life of them.

Q. *What is the sum of the first table of the law?*

A. Love to God.

Q. *What is the sum of the second table?*

A. Love to our neighbour.

Q. *Why are the two tables summed up in love to God and our neighbour?*

A. Because love is the great spring of all obedience to them; for, where true love is to God and our neighbour, all the duties required in both tables will certainly follow.

Q. *How is it that we ought to love the Lord?*

A. As our God, and with all our heart, soul, strength, and mind, Matt. xxii. 37.

Q. *What is imported in loving the Lord as our God?*

A. That we must chuse him for our God, and give up ourselves unto him.

Q. *What is imported in loving the Lord with all our* heart, soul, strength, *and* mind?

A. It imports the sincerity, ardency, activity, and supremacy of our love to God; that we ought to love and serve him with our whole powers, and faculties, and above all other things whatsoever.

Q. *What are these things we ought to love the Lord above?*

A. Above all things that we enjoy on earth, such as our money, or estates, our houses, or lands, our children, or relations, our liberties, or even our very lives.

Q. *What reason is there for loving the Lord above all things?*

A. Because he is the author of all; his excellency infinitely transcends all; and from him we have our all; even our being, our breath, our souls, our strength, our relations, and every thing else.

Q. *May not a man lawfully love his relations and possessions in the world?*

A. Yes, provided his love be not excessive.

Q. *How may we know if our love to things in the world be excessive?*

A. It is a token it is so, when the thoughts of these things justle out spiritual thoughts; and when they come to get our first thoughts in the morning, or our last at night; or when the impressions of worldly things abide longer with us than of things spiritual.

Q. *How shall we know if we love God above all things?*

A. It would be a good sign if we could say, that we value the favour of God more than that of any creature; and that we are more affected with the loss of God's favour than with any worldly loss; and that we would chuse rather to displease all the world, than to offend him.

Q. *Who is meant by our* neighbour *that we ought to love?*

A. Every man is our neighbour, and therefore we should bear affection to all men.

Q. *What mean you by loving our neighbour as ourselves?*

A. That we should love others with the same truth and sincerity of love, as we do ourselves; or, as our Saviour explains it in that golden rule, Matt vii. 12. we should be ready to do to others as we would have them doing to us; and we should not do that to others, which we would not have them doing to us, were they placed in our circumstances, and we in theirs

Q. *Should (according to this rule) a robber be spared, because he would spare those who would punish him; or a drunkard have what liquor he demands from us, because he would give it to us if it was in his power?*

A. The rule is not to be understood of self-love that is corrupt and vicious, but of self-love that is natural and innocent; it is only this that ought to be the standard of doing to our neighbour. In doing as we would be done to, we must act from a well-informed judgment, and not from any corrupt bias to sin or vice.

Q. *Are we bound to love our neighbour with the same degree of love as we bear to ourselves?*

A. No, but only with the same sincerity of love.

Q. *Ought we to love all men alike?*

A. No; we ought to love all men indeed with the love of benevolence, but the saints only with the love of complacency, Psalm xvi. 6.

Q. *Are there not many who break this law of love to their neighbour?*

A. Yes; namely, these who backbite their neighbour, who wish them evil, are grieved at their prosperity, or are inwardly glad of their hurt.

Quest. 43. *What is the preface to the ten commandments?*

Ans. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage?*

Quest. 44. *What doth the preface to the ten commandments teach us?*

Ans. The preface to the ten commandments teacheth us, that, because God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his commandments.

Q. *What mean you by a preface?*

A. Something that is spoken or written before, in order to introduce another thing.

Q. *What is the design of the preface to the decalogue?*

A. To lay before us some reasons and arguments to enforce the keeping of the commands.

Q. *Why doth God make use of arguments to persuade men to obedience, seeing he is the absolute Sovereign of the world, who may command what he will?*

A. 1. To show his condescension in dealing with man,

who is a rational creature, according to the principles of his nature. 2. To teach us that obedience to God in our reasonable service. 3. To teach us that he would have all his people to serve him willingly, and from free choice.

Q. *What arguments doth God make use of in this preface to enforce obedience to his law?*

A. They are three; the first is taken from his sovereignty over us, *I am the Lord;* the second from his covenant-relation to us, *I am thy God;* the third from the redemption he hath wrought for us, 'I have brought thee out of the land of 'Egypt, out of the house of bondage.'

Q. *How is it said, of this preface and the ten commands, that* God spake all these words, Exod. xx. 1. *Was it only as he spoke the rest of the Bible?*

A. No; for other parts of the Bible, God spoke only mediately by the mouth of his prophets; but these words were spoke immediately by God himself.

Q. *How can God be said to speak, who hath no mouth, tongue, or organs of speech?*

A. God speaks not as we do: but it is easy for his almighty power to form a voice in the air, and to utter articular words when he pleaseth.

Q. *Should it not engage us to a special regard of these words, that God spake them himself?*

A. Yes; for, where God hath a mouth to speak, we should have an ear to hear. Let us carefully hear God when he speaks his laws to us, as we would have God to hear us when we speak in prayer to him.

Q. *What force is there in that argument for our obedience,* I am the Lord?

A. It doth import, that he is JEHOVAH, the eternal, independent, self-sufficient, immutable, and almighty Creator, and supreme Sovereign, who hath being in and from himself, and gives being to all things; and therefore we his creatures and subjects owe to him all obedience.

Q. *What is the force of that argument,* I am thy God?

A. It imports that we have chosen God for our God: and that he hath owned us for his people, and bestowed peculiar mercies on us: and therefore our covenant interest in him should sweeten all his commands, and strongly engage us to obey them.

Q. *Doth not that promise to believers,* I will be your God, *include greater blessings than any other promise in the covenant of grace?*

A. Yes; for it hath in it, I will not only give you pardon,

give you heaven; but I will give you myself, a whole Deity, a JEHOVAH; all I am, all I have, all I can do, shall be yours. I will not only be your friend, your Father, your husband; but I will be your God. All the divine attributes are yours, to make you happy; yea, all the persons of the glorious Trinity are yours, to contrive, carry on, and accomplish the work of your salvation.

Q. *How shall we come to get an interest in God as our God?*

A. We must believe in the Lord Jesus Christ, and heartily accept of him as our Mediator, who by his death hath made atonement for all who believe in him, yea, hath purchased for them reconciliation with God, and a covenant-relation to him as their God.

Q. *What force is there in that argument* [I have brought thee out of the land of Egypt] *to engage us to obedience, who were never in Egypt?*

A. Though we were not in the *earthly Egypt*, yet we are all by nature in the *spiritual Egypt*, and under the bondage of the devil and our lusts, which is worse that Egyptian bondage. And the Israelites' temporal deliverance from Egypt was typical of our spiritual deliverance from Satan's bondage: so that the argument hath the same force with us as with the Jews.

Q. *Why was the Israelites' deliverance from Egypt so much made use of as an argument for their obedience?*

A. Because Egypt was full of gross idolatry, a plague with which they were in danger of being infected: and there they groaned under cruel bondage; from which God delivered them in a most miraculous manner.

Q. *Why should it be reckoned so great a mercy to be delivered from places overspread with idolatry?*

A. Because idolatry is a damnable sin, and brings on great wrath; upon which account, the mercy of our ancestors' deliverance from mystical Egypt (Rome's idolatry and bondage) should engage us to thankful obedience to God's law, as well as the Israelites' deliverance did their posterity.

Q. *Are not those who are redeemed by Christ from the bondage of Satan and their lusts, strongly obliged to keep his commands?*

A. Yea, Luke i. 74.

Q. *Is not Satan's slavery worse than any other?*

A. Yes; for other captives groan under their slavery, and long for deliverance, but Satan's slaves are content and easy; other tyrants rule only over the bodies of their slaves, but Satan rules over the soul and all its faculties.

Q. *How may we know if we be redeemed by Christ from this bondage?*

A. It will be a good sign, if the Redeemer be precious to us, particularly in his kingly office; and if we find the power of indwelling sin so broken in us, that this bosom enemy doth not triumph over us.

Quest. 45. *Which is the first commandment?*

Ans. The first commandment is, *Thou shalt have no other gods before me.*

Quest. 46. *What is required in the first commandment?*

Ans. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

Q. *Why doth this and the rest of the commands still run in the singular number,* thou, *and not* you?

A. Because God would have every man to notice the directions thereof as particularly as if they were spoke to himself by name.

Q. *How is the first command said to require things of us, when it seems only to forbid?*

A. Because it is a rule for the right understanding of the commands, That, where a sin is forbidden, the contrary duty is commanded; and, where a duty is commanded, the contrary sin is forbidden; and so we find the scripture explains the law, Matt. v. 21, 24. Eph. iv. 28. Isa. lviii. 13. Matt. xv. 4, 5, 6.

Q. *How many duties doth the first command chiefly require?*

A. Four: 1. To know God. 2. To acknowledge God. 3. To worship God. 4. To glorify God.

Q. *Doth God expressly command us to study to know him?*

A. Yes, 1 Chron. xxviii. 9. "And thou, Solomon my son, know thou the God of thy father."

Q. *Is it not highly dangerous to live without the knowledge of God?*

A. Yes, Jer. x. 25. "Pour out thy fury upon the heathen that know thee not.

Q. *Is not ignorance of God yet more dangerous to those who live in a land of light, and enjoy the means of knowledge?*

A. Yes, seeing they are without all excuse.

Q. *Is it sufficient to know that there is a God?*

A. No; we must also know what God is, and what are his works.

Q. *What are these things we must know of God?*

A. We should study to know God; 1. In his unity of essence. 2. In his Trinity of persons. 3. In his attributes and perfections. 4. In his works of creation, of providence, and of redemption.

Q. *What sort of knowledge of God is it that we must seek after?*

A. A literal knowledge of God is not sufficient; a comprehensive knowledge of God is unattainable: but an experimental, practical, soul-affecting, humbling, and transforming knowledge of God, is what we should seek after, and labour to attain.

Q. *Besides knowing God, are we also bound to* acknowledge *God?*

A. Yes, Deut. xxvi. 17. "Thou hast avouched the Lord this day to be thy God."

Q. *What should we acknowledge concerning God?*

A. We should acknowledge him to be the only living and true God, and that he is the only object of divine worship; we should acknowledge him to be the Creator and Governor of the world, and own our dependence upon him for all things: and we should acknowledge him as our Lawgiver and Judge, to whom we are accountable for all that we do.

Q. *Is it sufficient to own and acknowledge God to be the true God?*

A. No, unless also we take him and acknowledge him to be our God, and serve him accordingly.

Q. *What is imported in acknowledging God as our God?*

A. 1. It imports our renouncing all idols that would rival it with him. 2. Our making choice of God as our portion and chief good, and the God whom we will serve and please above all the world. 3. Our covenant-dedication, surrendering, and engaging ourselves to be the Lord's. 4. Our owning of God, and of his truths and ways before the world, which is called a confessing or professing of him before men, Matth. x. 32. John xii. 42. Rom. x. 9. 1 John iv. 15. 1 Tim. ii. 10. and vi. 12.

Q. *What is the third duty required in this command?*

A. To worship God, Matt. iv. 10 "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Q. *How is God to be worshipped by us?*

A. Both inwardly and outwardly.

Q. *When is it that we worship God inwardly*

A. When we remember him, love him, highly esteem him, desire him, delight in him, honour and adore him, fear him, believe him, trust and hope in him, Mal. iii. 16. Eccl. xii. 1. Deut. vi 5. Psalm lxxi. 19. Mal. i. 6. Isa. xxvi. 4, 8. Psalm cxxx. 7. and xxxvii. 4.

Q. *How do we worship God outwardly?*

A. By offering up our prayers and praises to God, attending to his word, and partaking of the sacraments.

Q. *What is the fourth duty required in this command?*

A. To glorify God.

Q *Is there any difference between worshipping and glorifying of God?*

A. Yes, in regard glorifying of God is of larger signification than worshipping of him, seeing it comprehends all obedience to his laws, and hath respect to all parts of our conversation. We are bound to glorify God, not only in our religious, but also in our civil and natural actions; whether we buy or sell, eat or drink, or whatsoever we do, we should *do all to the glory of God*, Psal. l. 23. 1 Cor. vi. 20. and x. 31.

Q. *What is the import of the word* accordingly *in the answer?*

A. It imports that we should worship and glorify God in such a manner, as to make it appear that we really know him, and own him both as the true God and as our God.

Q. *Why is worshipping God and glorifying him joined together?*

A. To teach us, that we must not only worship God devoutly, but we must also walk circumspectly, and live holy lives in the world.

Q *What if a man worship God, and yet live in sin?*

A. His prayers cannot be heard, but will be an abomination to the Lord, Psal. lxvi. 18. Prov. xxviii. 9.

Q. *Who is the worshipper that will be accepted of God?*

A. The man that hath a tender walk, and makes conscience of his ways, John ix. 31. 'We know that God heareth not sinners; but if any man be a worshipper of God, and doth his will, him he heareth.'

Q *Can we be said to glorify God in the same sense that God is said to glorify us?*

A. No; for our glorifying God is only *declarative*, but God's glorifying us is *effective*; we only declare God to be glorious, but God makes us glorious.

Q. *How are we to declare God's glory?*

A. By making known his glorious excellencies and perfec-

tions, and honouring him both with our lips and lives. See more of this before on the first Quest. page 13, 14.

Quest. 47. *What is forbidden in the first commandment?*

Ans. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God; and the giving that worand glory to any other, which is due to him alone.

Q. *What are the chief sins here forbidden?*

A. There are five mentioned in the answer; 1. Denying the true God. 2. Not worshipping him. 3. Not glorifying him. 4. Giving his worship to another. 5. Giving his glory to another.

Q. *Who are these that are guilty of the sin of denying the true God?*

A. 1. Atheists, who deny the being of a God. 2. Deists and Infidels, who deny the truth of the holy scriptures, and do not believe what God saith in them. 3. Those who deny the true Deity of the Son, and of the Holy Ghost, or disown the doctrine of the Trinity; such as Arians, Socinians, Quakers, and and others. 4. These who deny the providence of God in governing the world, and ascribe events to other things.

Q. *How many sorts of Atheists are there?*

A. Three sorts; 1. Atheists in opinion. 2. Atheists in affection. 3. Atheists in conversation.

Q. *Who are these that are Atheists in opinion?*

A. These who profess to believe that there is not a God. Some few have done so, and have been put to death for it. This truth of the existence of God having the light of nature and general consent of all nation to vouch for it, it is not easy to imagine how there can be a speculative Atheist, or one that hath got the impressions of God entirely blotted out, which are naturally engraven upon man's heart.

Q. *Are there any such Atheists in hell?*

A. Atheism is a sin that cannot have place there, no devil is guilty of it, James ii. 19.

Q. *Is not Atheism a dreadful sin?*

A. Yes; for it tends to open the flood-gates for all impiety and wickedness, and to destroy all order and government in the world: for thus a man might cheat, steal, rob, murder, and do the vilest things, and yet not sin, nor have any thing to fear hereafter.

Q. *Who are these that are Atheists in affection?*

A. These who in their hearts wish there were no God, as all wicked men secretly do, Psalm xiv. 1.

Q. *Why do wicked men wish there were no God?*

A. That so they might be freed from these restraints, which mar their sinful pleasures.

Q. *Who are these that are Atheists in conversation?*

A. Practical Atheists, or these who live as if there were no God, Tit. i. 16. 'They profess that they know God, but 'in works they deny him.'

Q. *Are there not many of these practical Atheists in the world?*

A. Yes.

Q. *Who may be reckoned such?*

A. All these, 1. Who neglect the worship of God. 2. Who live in hypocrisy. 3. Who indulge secret sins. 4. Who mock at the holy scriptures or holy persons. 5. Who never think on death or judgment. 6. Who set their hearts wholly upon the world, or upon sensual things.

Q. *What is the* second *sin mentioned in the answer?*

A. Not worshipping of God.

Q. *Who are these who are guilty of this sin of not worshipping God?*

A. These who do not think of God, do not esteem him, do not love him, do not believe him, do not honour him, do not fear him, do not humble themselves before him, do not attend God's ordinances, do not offer prayers or praises to God in the public assemblies, nor in their families or closets.

Q. *What is the* third *sin forbidden in this command?*

A. Not glorifying of God.

Q. *Who are these that are guilty of this sin?*

A. 1. These who neglect the knowledge of God, and live in ignorance of him. 2. These who forget God, or hate the thoughts of him. 3. These who do not admire and praise him, or are unthankful to him. 4. These who desire the creatures, or delight in objects of sense more than God. 5. These who are profane and ungodly in their lives and conversation.

Q. *What is the* fourth *sin forbidden in this command?*

A. Idolatry, or the giving that worship to another which is due to God alone.

Q. *How many kinds of idolatry are there?*

A. Two kinds, 1. Idolatry that is outward and visible. 2. Idolatry that is more secret and invisible.

Q. *Who are guilty of the idolatry that is outward and visible?*

A. 1. The Pagans, who worship their idol-gods, their de-

mons and deified heroes, the sun, the moon, the stars, the fire, several kinds of beasts, &c. 2. The Papists, who worship other gods besides the true God: for they deify several things both in heaven and earth, to which they pay religious worship and homage.

Q. *What are these other gods in heaven which the Papists do worship?*

A. They worship angels, the virgin Mary, and saints departed.

Q. *What are these other gods on earth which they worship?*

A. They worship the Pope, the bread in the sacrament, the sign of the cross, the images and relics of saints.

Q. *How doth it appear that the Papists give religious honour and worship to these things?*

A. Both by their practice, and by their books: for they build churches, erect altars and institute holy days in honour of them; they burn incense, make and pay vows to them; bow their knees and pray to them; they seek blessings from them, and make them their hope and trust. As for instance, they adore the wood of the cross, saying, *O crux ave, Spes, unica, &c.* that is, O holy cross, our only hope and trust, increase to the godly their righteousness, and give unto sinners grace and remission of their sins.

Q. *But why may we not worship saints and angels?*

A. It is idolatry to worship creatures: for men to pray to them is to ascribe divine honours, and perfections to them, as omniscience and omnipotence: God forbids this, as a giving of his glory to another; and tells us, that the saints in heaven do not know our wants. For proof of which, see Matt. iv. 10. Acts x. 25, 26. Rev. xix. 10. Isa. xlii. 8. and lxiii. 16. And if it be idolatry to worship saints in heaven, far more is it to worship the bones, teeth, or relics of saints on earth, as Papists do; to avoid this, God buried the body of Moses secretly, that none might worship it.

Q. *Is there not idolatry more secret and invisible, which others are guilty of besides Pagans and Papists?*

A. Yes; all carnal and unregenerate persons are guilty of it, by putting the creature in room of the Creator, loving it and depending on it more than God. For whatever thing it be that hath most of our love, or of our trust, or of our fear and dread, or hath most of our thoughts, or of our time and service, that is really our god; seeing it is put in God's room, and hath the honour and glory which is only due to him.

Q. *What are these idols which men commonly set up in God's room?*

A. 1. *Self* is the great idol which men generally adore, by seeking themselves in all they do; and this idol appears in many different shapes, as self-profit, self-wisdom, self-righteousness, self-ability, self-ease, self-credit, and applause. 2. The *world* is the great clay idol which worldly men adore; hence covetous men are called *idolaters*, and covetousness *idolatry*. 3. The *belly* is the god of drunkards and gluttons, Phil. iii. 19. 4. *Children* and relations are the idols of many. 5. *Great men* or superiors are put in the room of God, when we trust in the arm of flesh, or make them lords of our faith and conscience. 6. The *devil* is called the god of this world, 2 Cor. iv. 4. So that we may hence see how sadly idolatry abounds even among professed Protestants, who have renounced the Romish idolatry.

Q. *In what respect is the* devil *called the god of this world?*

A. Because he is put in the room of the true God by the most part of the world. For, in the first place, we read and hear of many of the Indians who directly worship him, and he appears to them in a bodily shape: besides, it is at his instigation that the infidel would run into all manner of wickedness. Again, how much is he adored, honoured and served among professed Christians! by witches, who enter into compact with the devil, and give up themselves to him; by these who consult with witches and charmers, and these who use his spells and charms; by these who in their common discourse pray to the devil, bidding him *take them*, or their neighbours; and by these who hearken to the devil's temptations more than God's counsels.

Q. *What is the* fifth *sin forbidden in the first command?*

A. The giving of the glory, which is due to God, to another.

Q. *Who are the guilty of this sin?*

A. Not only those who give divine worship to creatures, as above; but also those who ascribe events, not to God's providence, but to luck or chance, or to secondary causes only; and those who ascribe the praise of any good thing they receive, and their success in any business, to themselves and their own industry, to creatures, or to fortune; and likewise those who have men's persons in too great admiration, they are chargeable with this sin of giving God's glory to others, 1 Sam. vi. 9. Deut. viii. 17. Dan. iv. 30. Hab. i. 16. Acts xii. 22, 23. Jude 16.

Quest. 48. What are we specially taught by these words [before me] *in the first* commandment?

Ans. These words [*before me*] in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

Q. *What is the argument in this command to dissuade or restrain us from the sin of idolatry?*

A. The consideration of God's omniscience, that the sin is committed *before him*, or in his sight, who exceedingly hates and abhors it.

Q. *How doth it appear that God doth see all things?*

A. In regard that he is present in all places, and infinite in knowledge, Ps. cxxxix. 7, 8, &c. Jer. xxiii. 24. Ps. cxlvii. 5.

Q. *What are these things which God doth see?*

A. He seeth all *past* things, all *present* things, all *future* things, and all possible things: he sees all his creatures, all their thoughts, all their words, and all their actions.

Q. *Doth God take special notice of the sin of idolatry above other sins?* *A.* Yes.

Q. *How doth that appear?*

A. By the many tokens of displeasure which God hath evidenced against it, both in threatening and punishing men for it, Deut. xxix. 24, 25, &c.

Q. *Why is God so much displeased with the sin of idolatry?*

A. Because God, who is jealous of his own glory, cannot but take it as a great indignity to see another put in his room, and set upon his throne, and that in his very sight and presence.

Q. *Is not the attribute of God's omniscience much affronted by the world?*

A. Yes; namely, by their idolatry, hypocrisy, and secret wickedness.

Q. *Ought not God's omniscience to be a powerful check to all sin?* *A.* Yes.

Quest. 49. *Which is the second commandment?*

Ans. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon

the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Quest. 50. *What is required in the second commandment?*

Ans. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

Q. *Is the worship required, and adolatry forbidden, in the second commandment, the same with that in the first commandment?*

A. No; for the *first* command directs us as to the right object of worship; but the *second* command directs us as to the right way and means of worship; the *first* forbids the worshipping of any false god; the *second* forbids the worshipping of the true God in a false way, or by any means but what he himself appoints.

Q. *Hath God appointed all that religious worship, and all these means and ordinances, in and by which only he will be served and worshipped?* *A.* Yes.

Q. *Where do we find these?*

A. In his word.

Q. *What are these ordinances and means of divine worship appointed us?*

A. 1st, There is prayer in public, in private, and secret, Luke i. 10. Jer. x. 25. Matt. vi. 6.—2dly, There is thanksgiving and singing of psalms, Eph. v. 20. Isa. lii. 8. James v. 13.—3dly, There is the reading, preaching, and hearing of the word, Acts v. 21. 2 Tim. iv. 2. Acts x. 33.—4thly, The administration and partaking of the sacraments of baptism and the Lord's supper, Matt. xxviii. 19. 1 Cor. xi. 23, 24, &c. —5thly, There is fasting, Luke v. 35.—6thly, Swearing by the name of the Lord when lawfully called, Deut. vi. 13.—7thly, Vowing to the Lord, Psal. lxxvi. 11.—8thly, Instructing of children and servants, Gen. x. 18, &c.

Q. *What doth God require of us concerning all these ordinances?*

A. That we should receive them, observe them, and keep *them* pure and entire.

Q. *What is it to receive* and observe them?

A. It is to approve of them, attend upon them, and continue stedfastly in the practice of them.

Q. *What is it to keep these ordinances pure and entire?*

A. It is to use our best endeavours to preserve them free from all corruption or mixture of human inventions; and to keep them so as nothing be added to them, or taken away from them.

Quest. 51. *What is forbidden in the second commandment?*

Ans. The second commandment forbiddeth the wroshipping of God by images, or any other way not appointed in his word.

Q. *What is the chief sin forbidden in this command?*

A. Idolatry, or the worshipping of the true God by images.

Q. *What do you mean by an image?*

A. The picture, shape, or likeness of any creature in heaven, on earth, or in the sea.

Q. *When is a person guilty of worshipping God by images?*

A. 1st, When he frames or takes any material picture or similitude, and sets it before him in worship; as the Papists do, who paint God the Father under the likeness of an old man; and Jesus Christ in the likeness of a young man, or of a lamb; and the Holy Ghost by the figure of a dove; which is plainly to "change the glory of God into an image made like to corruptible man, and to birds and four-footed beasts;" which the apostle condemns, Rom. i. 23.—2dly, A person is guilty of it, when he hath any carnal imagination or representation of God is his mind while worshipping him, as if he was like to a man or any creature.

Q. *May not an image or picture, to look upon in time of prayer, be some help to us in devotion, as Papists say?*

A. No, instead of a help, it is a great hinderance.

Q. *How is it a hinderance?*

A. In regard it promotes carnal and low thoughts of God, who is a glorious Spirit, and infinitely exalted above all things visible or earthly. It is as great a dishonour and disparagement to the Majesty of God to represent him by the dead image of a creature, as it would be to represent a king by the picture of a frog.

Q. *But, may we not have such images of God or of the persons of the Trinity by us, if we do not worship them?*

sake of decency and order, by virtue of that command, 1 Cor. xiv. 40.?

A. That text doth not warrant the church to add new parts to the worship of God, as significant ceremonies would be, but only to keep and observe the ordinances as God has delivered them to us, with decency and order; and to take care that there be no undecency or disorder in the worship of God, namely, as to the circumstances of time and place and the like, which the command of God appointing the worship itself doth virtually include, seeing without such circumstances it cannot be performed.

Q. *Is there any other sin forbidden by the second commandment?*

A. Yes; such as the countenancing, approving, or promoting of any false religion or superstitious worship: the neglecting, contemning, hindering or opposing of the true worship of God, or any of his ordinances; the reproaching or persecuting these who worship God according to his word.

Quest. 52. *What are the reasons annexed to the second commandment?*

Ans. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. *What mean you by a reason annexed to a command?*

A. An argument joined to it, to enforce the keeping of it.

Q. *How many such reasons are annexed to this command?*

A. There; 1. God's sovereignty over us. 2. God's propriety in us. 3. God's zeal for his own worship.

Q. *What mean you by God's sovereignty over us?*

A. His absolute power and authority over us, so that he may do with us as he pleaseth.

Q. *In what words of the command is this reason contained?*

A. In these, *I the Lord.*

Q. *What do these words import?*

A. That he is the sovereign Lord over us, and has a right to make what laws he pleases about his own worship; and that we, as God's subjects, are bound to observe these laws, and to worship him no other way.

Q. *In what words is the* second *reason contained?*

A. In these words, *Thy God, I the Lord thy God.*

Q. *What do these words import?*

A. That God hath a propriety or special interest in us, we *belong* to him by creation, redemption, or profession; and

therefore we ought to keep close to our God and his institutions, and beware of idolatry and superstition in worship, which tend to estrange the heart from God, Psal. cvi. 19, 21.

Q. *In what words of the command is the* third *reason contained?*

A. In these, *I am a jealous God.*

Q. *What do these words import?*

A. That God hath a great jealousy, zeal, or tender concern for his own worship, and is highly displeased with those who corrupt, by bringing men's inventions into it, Exod. xxxiv. 14. Psalm cvi. 29.

Q. *Wherein doth God shew his zeal and jealousy for his own worship?*

A. In threatening to punish them as haters of God, who break this command, to the third and fourth generation; and in shewing mercy to thousands of them that love him, and keep his law.

Q. *Is it just with God to punish children for the sins of their parents?*

A. Yes, if the children go on in their parents' sins; but, if they forsake them, God will not punish them for them, Ezek. xviii. 14, 17.

Q. *Doth God esteem any persons as lovers of him, but such as keep his commandments?* *A.* No, John xiv. 21.

Q. *Doth not all these reasons oblige us to the greatest caution that we do not alter nor add to divine ordinances and institutions of worship?* *A.* Yes.

Q. *Have these who suffer for non-conformity to such additions, sufficient warrant for their sufferings?*

A. Yes; as is evident from Deut. xii. 32. compared with Deut. iv. 2. 'Ye shall not add unto the word which I command you.'

Quest. 53. *Which is the third commandment?*

Ans. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his name in vain.*

Quest. 54. *What is required in the third commandment?*

Ans. The third commandment requireth the holy and reverend use of God's names, titles, attributes, ordinances, word, and works.

Q. *In what manner must we use God's name?*

A. In a holy and reverend manner; that is, with a humble and awful regard to God's infinite greatness and excellencies.

Q. *What is meant by the* name *of God here?*

A. Any thing that is commonly ascribed to God, and by which God makes himself known to us, as a man is known to us by his name.

Q. *What are these things whereby God makes himself known to us?*

A. They are six, to wit, God's names, his titles, his attributes, his ordinances, his word, and his works.

Q. *What are the names given to him, which we must reverently use?*

A. They are such as Jehovah, Lord, God, Jah, I am, the Father, the Son, Jesus Christ, the Holy Ghost, the Spirit, &c.

Q. *What are the titles of God, which we must use with reverence?*

A. They are his usual designations taken from some of his peculiar excellencies, such as, the Lord of Hosts, King of kings, Lord of lords, Father of lights, Holy One of Israel, Creator of the ends of the earth, preserver of men, and the like.

Q. *What are the attributes of God, which we should use reverently?*

A. The essential perfections, whereby his nature is described to us, and he is distinguished from all his creatures; such as omnipotence, omnipresence, eternity, immutability, infinite wisdom, infinite holiness, goodness, faithfulness, mercy, &c.

Q. *Why are these called God's attributes?*

A. Because God doth claim them to himself, exclusive of all others.

Q. *What are the ordinances of God, which we must use reverently?*

A. The sacraments, prayer, praise, preaching, oaths, vows, lots, &c.

Q. *What is meant by God's word in the answer?*

A. Not his essential word, but his written word, or the Bible.

Q. *What is meant by God's works?*

A. The works of creation, of providence, and of redemption.

Q. *When may it be said that the names, titles, and attributes of God are used by us in a holy* and reverend manner?

A. When we entertain awful, admiring, and loving thoughts of them in our hearts, and mention them with gravity, respect, and tenderness with our lips.

Q. *When do we make use of God's ordinances in a holy and reverend manner?*

A. When we make conscience of attending upon them, seek to have a humble reverential frame of heart in all our approaches to God, and earnestly desire communion with God in every ordinance of his.

Q. *When do we use God's word in a holy and reverend way?*

A. When we read it with seriousness, attend to the Majesty of God as speaking therein to us, and endeavour to yield present obedience to his holy will when revealed to us.

Q. *When do we use God' works in a holy and reverend way?*

A. When we contemplate God's glory in his works of creation, and have an awful regard to his dispensations of providence, submitting patiently to his corrections for sin, and praising him for all his mercies, and especially for Jesus Christ our Saviour.

Quest. 55. *What is forbidden in the third commandment?*

Ans. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

Q. *When do we take God's name in vain?*

A. When we use it irreverently, superstitiously, or profanely; or when we abuse any thing whereby he makes himself known to us, such as his names, titles, attributes, ordinances, &c.

Q. *How is it that people are guilty of profaning or abusing of God's names, titles, or attributes?*

A. Many ways; as, 1. By swearing falsely when called to it before a judge. 2. By cursing or swearing profanely in common discourse. 3. By blasphemy, or speaking reproachfully of God. 4. By using the name of God in charms 5. By offering prayers or praises to God with formal and careless minds. 6. By using God's name irreverently in common discourse, crying without any awe, *O Lord, O God, God help me, bless me,* or the like. 7. By repeating the oaths of others without concern for them. 8. By rash appeals to God, &c.

Q. *Is it lawful to swear by the name of God when called to it by authority?*

A. Yes, if what we swear be right and true, and if we have an awful sense of God upon our hearts when we do it, Deut. vi. 13. Heb. vi. 16.

Q. *Is it lawful for a man to swear by his* soul, conscience, faith, *or the like?*

A. No; for these being creatures, to swear by them is idolatry, or a putting of them in God's room, by giving them the worship and attributes which belong to him.

Q. *What is the evil or sin of profane swearing and cursing?*

A. 1st, It is against God's command both here and in other texts, as Matt. v. 34. Rom. xii. 14.—2dly, It is a rash way of appealing to the great Judge of heaven upon every trifling occasion, which God doth look on as a horrid baffling of his name.—3dly, It is a sad evidence of a graceless and profane heart; hence the Lord makes it a distinguishing character of the wicked and the righteous, Eccl. ix. 2. "He that sweareth, and he that feareth an oath."

Q. *Doth God look upon profane swearers as his enemies?*

A. Yes, as in Psal. xxxix. 20. "Thine enemies take thy name in vain."

Q. *What is the danger of profane or false swearing?*

A. The Lord will deal with such swearers as his enemies, by sending his curse into their houses, Zech. v. 3, 4. and pursuing them with his judgments both here and hereafter; for with an awful voice from Mount Sinai hath he declard, "The Lord will not hold him guiltless that taketh his name in vain."

Q. *When are people guilty of profaning or abusing God's ordinances?*

A. 1. When they attend them hypocritically, or with dead and wandering hearts. 2. When they behave irreverently or indecently, in the time of them, by talking, laughing, or sleeping.

Q. *May lots be used in plays and games, as cards or dice?*

A. No; for lots being an appeal to God, for deciding things which cannot otherwise be determined, ought to be gone about with reverence, Prov. xvi. 33. and xviii. 19. Acts i. 26.

Q. *How do men profane or abuse God's word?*

A. By profane jesting upon it, or by perverting it to support error or sinful practices.

Q. *How do men profane or abuse God's works?*

A. By despising God's workmanship, by using his creatures

in excess to the pampering of their lusts, by impatience under afflictions, and unthankfulness for mercies.

Quest. 56. *What is the reason annexed to the third commandment?*

Ans. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. *What is the argument for enforcing this commandment?*

A. It is contained in that dreadful threatening, "For the Lord will not hold him guiltless that taketh his name in vain."

Q. *What is the import of that threatening?*

A. It imports, that, though men should suffer swearers and such profane persons to pass, God will not let them escape without punishment, if they do not repent.

Q. *How come the breakers of this commandment to pass without punishment from men?*

A. Partly because human laws cannot extend to all profanations of God's name, and partly because many of these who should execute the laws against the profaners of God's name, are either guilty of the same or like sins themselves, or they are little concerned for God's glory.

Q. *Though men let them pass, will God let them go unpunished?*

A. No; for though he do not always punish them in this life with remarkable strokes, yet he will do it in his own time; for he says, *He will not hold them guiltless?*

Q. *Will he keep an exact account of the sins of the breakers of this commandment?*

A. Yes; for he is much concerned for the glory of his name.

Q. *When is it that God doth punish the breakers of this command?*

A. Sometimes he inflicts judgments upon them in this life, according to Deut. xxviii. 58, 59. Zech. v. 3, 4. and these plagues are sometimes outward, and sometimes inward. But, however they may escape temporal judgments, there are eternal judgments abiding them, which they cannot escape, Rom. ii. 3, 4, 5, 6.

Q. *Is it not great folly to venture to break God's law because of his patience in forbearing to execute his judgments presently against sinners?*

A. Yes.

Quest. 57. *Which is the fourth commandment?*

Ans. The fourth commandment is, Remember the Sabbath day to keep it holy. Six day shalt thou labour and do all thy work: But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath day, and hallowed it.

Quest. 58. *What is required in the fourth commandment?*

Ans. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself.

Q. *What mean you by a sabbath day?*

A. A day of holy rest, wherein men are to cease from worldly business, to attend upon the worship of God.

Q. *How often is this day for the sabbath to recur?*

A. It is to be every seventh day, or still one day after six day's labour.

Q. *Is this fourth commandment ceremonial and temporary, binding only upon the Jews before Christ's coming?*

A. No; it is a command moral and perpetual, binding upon all men, Jews and Gentiles, to the end of the world.

Q. *How do you prove the morality and perpetuity of this command?*

A. 1. From its being first appointed in paradise. 2. From its being written by the finger of God upon stone, and put into the ark with the other nine commands, which was not done with any ceremonial precept. 3. The reasons and ar-

guments made use of to enforce this command are moral and perpetual. 4. The Gentiles and strangers, who were not under the ceremonial law, were bound to keep the sabbath as well as the Jews, Isa. liv. 4, 6. 5. Both the Old-Testament prophets, and Jesus Christ, do speak of the keeping of the sabbath as a duty in force under New-Testament times, when the ceremonial law was to be abolished, Isa. lvi. 1, 2. Matt. xxiv. 20. 6. The consciences of men do still challenge them most severely for breaking of this command; and God doth still pursue the breakers of it with his judgments.

Q. *Whether is the fourth command authorised by the light of nature and sound reason, as the other nine are, or only by express revelation and a positive law?*

A. It is authorized by both: for the light of nature doth require that a due part of our time be allotted for the public worship of God, which should frequently recur; and that this time should be the same over all, that so one man's business may not interfere with another man's devotions. Now, the Author of nature, who best knows what portion of time is most suitable to the exigencies both of our bodies and souls, our present and future state, hath by express revelation wisely determened it to be the seventh part of our time.

Q. *Doth not God shew special regard to this command, by putting several marks of honour and respect upon it above the rest?*

A. Yes; for, 1. As it is placed in the first table, so it is larger, and enforced with more arguments than any of the rest. 2. It is delivered both positively and negatively (which no other of the ten is) for it is not only said, *Keep holy the Sabbath*, but also, *In it thou shalt do no manner of work.* 3. It hath a solemn memento prefixed to it, which the rest have not, *Remember to keep holy the Sabbath*; q. d. See that ye remember this command; forget what ye will, forget not this 4. It is placed in the midst of the decalogue, as the heart in the body, for enlivening the several parts of it; it is set in the close of the first table, and immediately before the second, to shew that the keeping of both tables doth greatly depend upon the observing of this command.

Q. *For what special ends hath God appointed a Sabbath to the world?*

A. 1 For his own glory, and for the conversion of sinners to himself, by the preaching of the word on that day. 2. For promoting spirituality and heavenly-mindedness in us. He well knew that carnal things would be apt to dull our affections, and make us forget God and heaven; and therefore he

thought fit to recal us every week from sensual objects to mind divine things, by enjoining us to keep the sabbath, which is a lively emblem of heaven, where the saints continually adore, praise and enjoy communion with God, without any mixture of worldly business.

Q. *How much of the day appointed for the sabbath is to be kept holy to the Lord?*

A. One whole day in seven; a whole natural day, consisting of twenty-four hours, commencing from midnight to midnight, ought to be dedicated unto the Lord, seeing he claims a seventh part of our time. It is true, time for eating and sleeping must be allowed upon the sabbath as well as on other days, being works of necessity, seeing without these we cannot perform the duties of the sabbath.

Q. *Is it not sinful for men to encroach upon this day for their own work?*

A. Yes; as it was sinful in Ananias and Sapphira to halve their dedicated goods, and give but a part to the Lord; so it is in us to halve it with God in respect of his holy day.

Q. *Should not every day be a sabbath to a christian?*

A. Though christians should serve God every day, yet they cannot make every day a sabbath for the public worship of God; because God calls us to other duties relating to secular affairs, which are inconsistent with the work of the sabbath. And though we are bound to be holy and religious at all times, yet we are enjoined to express our religion in outward acts of worship more at some times than others.

Q. *To whom is the fourth command, and the charge of keepin the sabbath holy, more especially directed?*

A. To masters of families and other superiors, as the command itself bears, under which surely magistrates are included; for these words, *within thy gates*, may be understood of the magistrates' dominions, and particularly of city-gates, and these who dwell within them, Neh. xiii. 15, 19. Jer. xvii. 24, 25, &c.

Q. *Why is the command more especialy directed to them?*

A. Because God would have them not only to keep it themselves, but to oversee the keeping of it by all that are under their authority, as Nehemiah did, Neh. xiii. 15, 16, &c.

Q. *Why doth the Lord prefix the word* remember *to this command?*

A. 1. To testify his special regard unto it, as being a fence to the other commands, and a help to the keeping of them all. 2. Because he foresaw that Satan and his instruments

would seek to extinguish the memory of the sabbath, if they could; and men of themselves would be ready to forget the duties of it, seeing nature's light doth not enforce them so strongly as some others. 3. Because he would have us much to think upon the works of creation and redemption, the compend of all religion, which this command brings to our view. 4. Because he would have us to remember the sabbath before it comes; so as to prepare ourselves for the keeping of it when it doth come.

Q. *What reason is there for preparing for the sabbath beforehand?*

A. 1. Because we are naturally carnal and unfit for spiritual work; and, being involved in worldly business through the week, some previous care is needful to abstract our thoughts from earthly things, in order to fit us for sabbath employments and enjoyments. 2. Because God calls us to make a near and solemn approach to him, who is infinitely holy, in the ordinances of the sabbath; and this requires preparation, according to the Psalmist's example, Psalm xxvi. 6. "I will wash mine hands in innocency: so will I compass thine altar, O Lord." 3. It was the practice of God's ancient people to prepare for the sabbath upon the foregoing day, which therefore was called the day of preparation, Luke xxiii. 54.

Q. *What ought we to do by way of preparation for the sabbath before it comes?*

A. 1. Let us remember the great end and design of the sabbath, so as to instruct these committed to our charge about it; and to break off from worldly business, so as we may have time to think of the work of the approaching day; and to get the guilt of the bygone day removed, that we may have a reconciled God to meet with upon his own day. 2. Let us order all our worldly affairs before-hand with such prudence and foresight, that the business of the sabbath may not be interrupted thereby.

Q. *Hath God appointed any other set times to be kept holy to the Lord, besides the sabbath?*

A. None but the Jewish festivals or ceremonial sabbaths, which being only shadows of things to come, they expired with Christ's coming; but the command for the weekly sabbath being moral, it continues still in force, Col. ii. 16, 17. Gal. iv. 9, 10, 11. 1 Cor. xvi. 1, 2.

Q. *Are we bound to keep the holy-days observed by others, such as days for Christ's birth, passion and ascension; days dedicated to angels, as Michaelmas; to the virgin Mary, as*

Candlemas; besides many others dedicated to the apostles and other saints?

A. Though it be pretended that these days serve to promote piety and devotion, yet we have no warrant from God to observe any of them; nay, it appears to be unlawful to do it: for, 1st, God doth quarrel men for using any device of their own for promoting his service or worship, without having his command or warrant for it, as in Deut. xii. 32. Isa. i. 12. Jer. vii. 30. 2dly, The apostle Paul doth expressly condemn the Galatians for observing such holy-days, Gal. iv. 10, 11. 3dly, It is a disparaging of the Lord's day which God hath appointed, and an usurping of his legislative power, for men to set days of their appointing on a level with his day, as the institutors do, by hindering people to labour thereupon. 4thly, It is an idolatrous practice to consecrate days to the honour of saints and angels, for commemorating their acts, and publishing their praise; such honour and worship being due to God alone.

Q. *Were not these days appointed by the ancient church, and authorized by great and holy men?*

A. It was will-worship in them, seeing they had no power to institute holy-days: for, 1st, Under the law, when ceremonies and festivals were in use, the church appointed none of them, but God himself. 2dly, We read nothing of the apostles appointing or observing such holy-days; not a word of their consecrating a day for Christ's birth, his passion, or ascension; nor a day to Stephen the proto-martyr, nor to James, whom Herod killed with the sword. We read of the apostles observing the Lord's day, and keeping it holy, but not of any other. 3dly, These other days are left unrecorded and uncertain, and so are concealed like the body of Moses, that men might not be tempted to abuse them to superstition. 4thly, These days have not the divine blessing upon them; for they are the occasions of much looseness and immorality. 5thly, Though the observing of these days had been indifferent or lawful at first, yet the defiling of them with superstition and intemperance should make all forbear them.

Q. *May not the church appoint days for fasting and thanksgiving?*

A. Yes, if there be just occasion for them; and the church is warranted so to do, both by scripture precept and examples, Joel i. 14. and ii. 15. Ezra viii. 21. Neh. xii. 27, &c. *Dan. ix. 3.* And that such days are to be continued in gospel-*times, is plain* from Zech. xii. 11, 12, &c. Matt. ix. 15. *Acts xiii. 2, 3.* Acts xiv. 23. 1 Cor. viii. 5. 2 Cor. xi. 27.

Moreover, it is God who by his providence doth call us to fasting or thanksgiving; the church only doth name the days convenient for these purposes.

Quest. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?*

Ans. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. *Was the sabbath ever changed from one day of the week to another?*

A. Yes, it was changed from the *last* day of the week to the *first.*

Q. *How long was the seventh or last day of the week observed for the sabbath?*

A. From the beginning of the world to the resurrection of Christ, which was about four thousand years.

Q. *If the fourth command be moral, how could the day appointed in it for the sabbath be ever altered?*

A The precise day of the week is an alterable circumstance, and separable from the essence of the fourth command, and the changing of it makes no more against the morality of the fourth command, than the change of the means of worship under the gospel makes against the morality of the *second command.*

Q. *How doth it appear that the precise day of the week is separable from the substance of the command?*

A. Because neither the first part of the command which is the mandatory, nor the last part of it which is the benedictory, do mention the seventh day of the week: for the one saith, *Remember the sabbath day to keep it holy;* and the other, *Wherefore the Lord blessed the sabbath day, and hallowed it.* He saith not, Remember the seventh day, nor that he blessed the seventh day, but only the sabbath; to teach us, that the seventh day in order from the creation is not of the essence of the command, but only a seventh day in number; and that the seventh in order might be altered, without infringing the morality of the command.

Q. *Wherefore did God at first appoint the seventh in order from the creation for the sabbath?*

A. Because it was the day of God's rest from his works c

creation; and therefore God would have men to rest from their works on this day, and to remember his works.

Q. *When did God institute the sabbath at first?*

A. Immediately after the creation of the world, when Adam was in paradise, Gen. ii. 3.

Q. *What need had Adam of a sabbath, while in that sinless place and state?*

A. Because Adam, though sinless, was but a finite creature, and his ordinary employment of dressing the garden would be some interruption to the solemn worship of God; wherefore God thought fit to appoint him a day in seven, wherein he might have uninterrupted freedom for it.

Q. *By what authority was the day for the sabbath changed?*

A. By the same authority which instituted the sabbath at first, even Christ's, who is true God, and Lord of the sabbath: for whether Christ did it immediately by himself, or directed his apostles to do it, it is all one. But it is evident that the apostles both observed the first day of the week, and gave directions about it, which they would not have done without instructions from their Lord.

Q. *What was the necessity of a new day for the sabbath?*

A. 1. To manifest the greatness and glory of Christ, and his headship over the church. 2. He would bury the seventh day sabbath, to shew that therewith he was to abrogate and bury the Levitical worship and ceremonies which were practised on that day.

Q. *Why was the change made to the first day of the week?*

A. Because on this day the Lord did rest from his work of redemption, which was greater than that of creation. When God gave the ten commands, creation was his greatest work; but now, he having wrought a greater, it was fit the one should cede to the other. The amazing work of redemption, wherein God had wonderfully displayed his glorious perfections, being now finished, it was necessary that the day of God's resting from it, should be kept in everlasting remembrance. Of all the days the first day of the week was the most honourable to our Redeemer, and the most joyful to the redeemed; for on this day Christ was born from the dead, and declared to be the Son of God with power; this day our glorious Surety was discharged of all our debt, was liberated from prison and triumphed over all his and our enemies.

Q. *Have we any express command for keeping the sabbath on this day?*

A. No, though yet we have good warrant from scripture for doing it. The fourth command expressly obligeth us to observe one day of seven as a sabbath; and the example of Christ and his apostles in keeping the first day of the week, being universally known to the whole church, was sufficient to enter them upon the uniform observation of it; and accordingly it hath been the uninterrupted practice of all the churches of Christ through the world, since the apostles' days, to keep the first day of the week as the christian sabbath

Q. *What grounds have we from scripture for keeping the first day of the week?*

A. 1st, We are told this was Christ's resurrection-day. 2dly, We have Christ's own example in meeting frequently with his diciples on this day for religious work; on this day he met with his two disciples going to Emmaus, and opened the scriptures to them; on this day he came to the eleven, shewed them his hands and feet, and opened their understandings; on this day he came and blessed them, and gave them the Holy Ghost; on this day he met with them and graciously convinced Thomas; as we may see in Luke xxiv. 15, 27, 36, 40, 45. John xx. 19, 22, 26, 27. 3dly, Upon this day, being Pentecost, God sent down that extraordinary effusion of the Holy Ghost upon the apostles and brethren being met together, Acts ii. 1, &c. 4thly, Upon this day the disciples usually met for divine worship, for preaching and hearing the word, and celebrating the Lord's supper, Acts xx. 7. 5thly, Upon this first day of the week the apostles ordered their collections to be made for the poor, because of their public assemblies on it, 1 Cor. xvi. 1, 2. 6thly, As Christ hath put his name upon the sacrament of the supper, calling it the Lord's supper, because it derives its institution from him; so upon the same account he hath put his name upon the first day of the week, calling it the Lord's day, Rev. i. 10.

Q. *Doth the fourth command transfer all the honour and dignity of the seventh day sabbath upon the first day of the week?*

A. Yes; because God on this day rested from a far greater work than that of creation (mentioned only in the fourth command, because then it was the greatest) and which now by all men ought to be remembered with more thankfulness and praise than it.

Quest. 60. *How is the Sabbath* to be sanctified?

Ans. The Sabbath is to be sanctified, by a holy *resting all* that day, even from such worldly em

ployments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. *In what sense is God said to sanctify the sabbath, or hallow it?*

A. By consecrating or setting it apart to holy uses and employments.

Q. *In what sense may we be said to sanctify the sabbath?*

A. By keeping it holy to God, or applying it to these holy ends and exercises for which God hath set it apart.

Q. *What is the holy rest which is required upon the sabbath?*

A. It is a total cessation from worldly employments and recreations.

Q. *Why must we abstain from these upon the sabbath?*

A. Because God hath forbidden them, and because they would prove a hindrance to his worship and service upon it.

Q. *How long must we abstain from our employments and recreations?*

A. Through the whole sabbath day.

Q. *Why may we not use some recreations after public worship is over, such as walking the fields, or the like?*

A. 1. Because the whole day is the Lord's, and ought to be kept holy to him; and it is sacrilege to alienate any part of what is the Lord's to our own use or pleasure. 2. We are expressly prohibited to find our own pleasure upon God's holy day, Isa. lviii. 13.

Q. *Why are worldly recreations or diversions forbidden on this day?*

A. Because they hinder the spiritual work of the sabbath, and indispose the mind more for spiritual exercises than men's ordinary employments would do.

Q. *Is there no kind of work or business of ours lawful upon the sabbath?*

A. No, except it be the works of necessity and mercy.

Q. *What are these works of necessity which are lawful on the sabbath?*

A. They are such actions, as could not be prevented by our previous care, nor safely delayed till afterwards; as the defending ourselves against enemies, or fleeing from them; quenching fire, putting on clothes, and the like.

Q. *What are the works of mercy lawful on the sabbath?*

A. Actions for preserving life; such as the feeding of our bodies and our beasts, relieving them when in distress, attending and visiting the sick, collecting for the poor, and the like.

Q. *How ought we to manage in doing works of necessity this day, so as not to offend?*

A. We must have no active hand in bringing them on, nor any secret complacency in their falling out; we must study to keep our hearts in a spiritual frame while doing them, and dispatch them as soon as possible, that we may return to the main work of the sabbath.

Q. *What is the frame of spirit proper for us on the Lord's day?*

A. It is a holy spiritual frame of heart, such as John speaks of, Rev. i. 10. 'I was in the Spirit on the Lord's day.'

Q. *What is imported in this expression,* I was in the Spirit?

A. It imports, to have our thoughts abstracted from earthly things, and to lay our souls open to the influences of God's Spirit, and to depend upon his assistance in all the duties of the day. It is to have the graces of the Spirit in exercise, and to have spiritual ends in all our sabbath-exercises, not to be seen of men, but to glorify God, and enjoy communion with him.

Q. *What are the holy duties which are the proper work of the sabbath?*

A. The public, private, and secret exercises of God's worship.

Q. *What are the public exercises requisite?*

A. The joining in prayers and praises with the assemblies of God's people, the hearing of the word read or preached, and partaking of the sacraments.

Q. *What are the private exercises required on that day?*

A. It is necessary for families to join together this day in the worship of God, by reading his word, singing his praise, and calling upon his name; and to spend some time in catechising of children and servants, repeating the sermons, or christian conference.

Q. *Are all masters of families bound to worship God with their families?* *A.* Yes.

Q. *How do you prove that?*

A. 1st, From the fourth command, that enjoins every head of a family, with all that are within his gates, be they his children, his servants, or strangers, to keep holy the sabbath-day, which must be by worshipping of God as well as resting from labour, otherwise he would keep it no better than the

beasts: and this worship is not to be restricted to what is public only; for the command is still binding upon masters of families, though no public worship could be had: they must sanctify the sabbath in their dwellings, Lev. xxiii. 3. 2dly, Masters of families are bound to rule their families as ministers do the church, which partly is by going before them in the worship of God, 1 Tim. iii. 4, 5. 3dly, We are enjoined to pray every where, and with all manner of prayer, and consequently with family prayer, 1 Tim. ii. 8. Eph. vi. 18. 4thly, Upon the Lord's returning to his people, he promises to pour out a Spirit of grace and supplication upon families, so as every family shall mourn apart, Zech. xii. 10, 12, 13. 5thly, Wrath hangs over the families who call not upon God, Jer. x. 25. Lastly, Family worship is powerfully recommended by the examples of Christ and the saints, as Abraham, Joshua, David, Daniel, and Cornelius, Matt. xxvi. 30. Luke ix. 18. Gen. xii. 8. and xiii. 4. and xxi. 23. Joshua iv. 15. 2 Sam. vi. 20. Psalm ci. 2 Dan. vi. 10. Acts x. 2.

Q. *What are the secret duties requisite on the Lord's day?*

A. Secret prayer, reading the scriptures and other pious books, meditation upon divine subjects, and self-examination.

Q. *What should we pray for upon the morning of the Lord's day?*

A. For suitable spiritual frames for the work of the day; for the Lord's gracious presence to be with ministers, and hearers; and particularly that he may give us the assistance of his holy Spirit in all the duties of the day, that he may give us attention to hearken, understanding to conceive, wisdom to apply, judgment to discern, faith to believe, memory to retain, and grace to practice what we are to hear, that so the word may prove to us the savour of life unto life, and not the savour of death unto death.

Q. *What should we pray for in the sabbath-evening?*

A. For pardon of all our short-comings in our sabbath-performances, for the sake of Christ's atoning blood: at which time we should confess and bewail our earthliness, formality, wanderings, wearyings, and by-ends in duty; our dark understandings, hard hearts, cold affections, and treacherous memories; and also we should bless God for the sabbath, and the joyful sound we hear therein; and pray that our sabbath-day's frame may last in some measure through the week, that we may walk with God, and live still in the view of the everlasting sabbath above.

Q. *Is the happiness of heaven like the keeping of a sabbath?*

A. Yes, it is called so, Heb. iv. 9. The word *rest* is in the original *a sabbatism*, or the keeping of a sabbath; and so it is in these respects, 1. As the sabbath is rest from the toil of the week, so heaven is a rest from the toil which the saints had here with an ill heart and an ill world. 2. As the sabbath is a day of thankful remembrance of Christ's finishing the work of our redemption, so in heaven they will be always commemorating Christ's mighty acts, and offering eternal thanksgiving and praise for redeeming love. 3. As the sabbath is a day of holy convocation, so in heaven there is a glorious gathering of all the saints in one body. 4. As the sabbath is a day of communion with God in ordinances, so in heaven there is eternal communion with God in an immediate way.

Q. *Wherein will the sabbath above excel the sabbath below?*

A. 1. The saints' hearts will never be out of frame for keeping the heavenly sabbath, as they often are here. 2. There will be no mixture of mourning with their songs of praise, as here. 3. Their sabbath-work will never be interrupted through the necessity of the body, by sleeping, clothing, eating, &c. as here. 4. The sabbath above hath no night to succeed it, nor week-day to come after it, yet none there shall ever say, *What a weariness is it?* as many do here.

Quest. 61. *What is forbidden in the fourth commandment?*

Ans. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments and recreations.

Q. *What are the evils forbidden in this command?*

A. They are three, namely, the omission of the duties required by it, the careless performing of these duties, and all profaning of his holy day, which may be done several ways, as in the answer.

Q. *What mean you by the omission of the duties required?*

A. The neglect of the duties enjoined upon this day, either by forsaking the public assemblies of God's people, or by neglecting the worship of God in our families, or in secret.

Q. *Are sins of omission great sins?*

A. Yes; for by them God's authority is slighted, and con-

science wounded: and hence some eminently pious have been made to cry out on a death-bed, *Lord forgive me my sins of omission.*

Q. *What is the evil of neglecting to attend upon public ordinances upon the sabbath?*

A. 1. It is a denying God that public homage and service which he hath a just title to from all men, Isa. lxvi. 23. 'From 'one sabbath to another shall all flesh come to worship before 'me, saith the Lord.' 2. It is a despising the ordinary means which God hath appointed for converting of souls, weakening of corruptions, and strengthening of grace. 3. The damned will bewail the neglecting of such opportunities to all eternity.

Q. *Is it a sufficient excuse for such neglect, for persons to say they were taking physic, or letting blood on this day, or they wanted such apparel, or the day was cold or stormy, or the like?*

A. The excuses of persons for neglecting God's ordinances, which would not detain them from a gainful worldly market, will not be sustained at God's bar.

Q. *What mean you by the careless performance of the duties of the sabbath, here forbidden?*

A. When people attend ordinances without any care or delight, or in a formal, dead, wandering, wearying, or drowsy manner.

Q. *Is not the sabbath otherwise profaned than by sins of omission, or the careless performance of duty?*

A. Yes, by manifold sins of commission, sins both of the heart and of the life.

Q. *What are the sins of the heart, whereby the sabbath is profaned?*

A. They are many, such as atheism, or unbelief of God's truths preached to us on this day, ignorance of these truths, aversion to the duties of the sabbath, hypocrisy and formality in these duties, wearying of them, drowsiness or sleeping in time of them, thinking upon worldly things, prejudice at Christ's truths and these who publish them, undervaluing of gospel-news, and slighting the precious offers of Christ made to us.

Q. *What are the sins of the life or outward man, by which the sabbath is profaned?*

A. There are many of them, such as, 1. Speaking our own words upon this day, or talking of worldly affairs. 2. Doing our own works, to wit, pieces of servile work which might either be done the day before, or delayed until the day after.

3. Finding our own pleasures, by using worldly diversions or recreations upon the Lord's day; all which are expressly forbidden, Isa. lviii. 13. 4. Doing things on this day which are in themselves sinful, whereby sin is greatly aggravated; which persons are guilty of, when, instead of attending upon God's worship upon the sabbath, they spend this holy day in drinking, swearing, unclean practices, jesting upon sacred things, or reproaching the serious worshippers of God.

Quest. 62. *What are the reasons annexed to the fourth commandment?*

Ans. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our employment, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

Q. *What is the* first *reason for enforcing this command?*

A. The first is taken from the great goodness and condescension of God in allowing us six days of seven for our own affairs, and reserving but one of them for himself; when he might have taken six, and left us but one.

Q. *In what words of the command is this reason contained?*

A. In these words, "Six days shalt thou labour, and do all thy work?"

Q. *What is the* second *reason for enforcing this command?*

A. It is taken from God's right and title to the seventh day of our time; he challengeth a special propriety in it.

Q. *In what words of the command do we find this reason?*

A. In these words, "But the seventh day is the sabbath of "the Lord thy God."

Q. *But are not all the days of the week the Lord's?*

A. Yes; but he hath a peculiar interest in the seventh above the rest, as having sanctified and set it apart from common use, for his own worship and service.

Q. *Would it not be a high degree of sacrilege to rob God of his own day, or any part of it, seeing he claims it as his own?*

A. Yes.

Q. *What is the* third *reason for enforcing this command?*

A. God's example, in resting from his works of creation upon the seventh day, which should prevail with us to imitate

him by keeping every seventh day as a holy rest after six days labour.

Q. *In what words of the command is this reason contained?*

A. In these, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day."

Q. *How can it be said that God rested then from creating, seeing he still creates men's souls, and daily produceth multitudes of creatures?*

A. The meaning is, That God rested from creating any new species or kinds of creatures after the first six days, but not new individuals.

Q. *What is the* fourth *reason for keeping this command?*

A. God's blessing the sabbath day, in these words; "Wherefore the Lord blessed the sabbath day, and hallowed it."

Q. *What is the import of these words?*

A. That God hath not only sanctified this day for his service, but he hath ordained the sabbath to be a means and time for conveying blessings to these that keep it; and we may hope for a blessing from God, if we duly wait on him this day in his ordinances.

Quest. 63. *Which is the fifth commandment?*

Ans. The fifth commandment is, Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Quest. 64. *What is required in the fifth commandment?*

Ans. The fifth commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q. *Who are meant by* father *and* mother *in the fifth command?*

A. Not only our natural parents, but all our *superiors*; for these also get the titles of *fathers* and *mothers* in scripture: kings and queens are our fathers and mothers in a political sense, Isa. xlix. 23. Aged persons are so called, 1 Tim. v. 1, 2 Ministers are spiritual fathers, 1 Cor. iv. 15. Heads of *families* are economical fathers, 2 Kings v. 13. And these *who are* eminent in gifts, grace, or stations in the world, are

stiled *fathers*, Gen. iv. 20, 21, 22. 2 Kings ii. 12. Gen. xlv. 8. Acts vii. 2.

Q. *Why are superiors stiled* father *and* mother?

A. To teach them, like natural parents, to treat their *inferiors* with love and tenderness, as if they were their children, and not to slight or despise them.

Q. *What is meant by the* honour *we are required to give our* superiors *by this command?*

A. It comprehends all that esteem, respect, submission, obedience and duty which we owe unto them by the law of God.

Q. *What is the general scope of the fifth command?*

A. It is to enjoin us the performance of these duties which we owe to our neighbours in their several stations and relations, whether they be our superiors, inferiors, or equals.

Q. *Why is this command called* the first commandment with promise? Eph. vi. 2.

A. Because it is the first command of the second table, and is the foundation of obedience to all the other commands of it; and it hath a promise annexed to it, to shew its dignity above them.

Q. *Who are meant by superiors in the answer?*

A. Not only our natural parents, but also magistrates, ministers, masters, husbands, the aged, and those who excel us in gifts or grace.

Q. *Who are meant by* inferiors?

A. These who are in lower stations, as subjects, children, servants, and these who are weak in gifts and grace.

Q. *Who are meant by* equals?

A. These who are in like stations and conditions in the world.

Q. *Why is the* mother *mentioned in the command as well as the* father?

A. That children might not disregard her upon the account of her weakness or subjection to her husband. Nay, the Lord mentions the mother before the father, Lev. xix. 3. "Ye shall fear every man his mother and his father;" Why? to meet with the humour of those who would diminish the respect and duty they owe to their mother.

Q. *What duties are required of children to their parents?*

A. To esteem and love them; to honour, reverence, and obey them; to hearken to their counsels and instructions, and to submit to their reproofs and corrections; to marry with their consent; to cover the infirmities; and to supply them when in *straits*, *Mal.* ii. 6. 1 Kings xix. 29. and ii. 19. Eph.

vi. 1. Heb. xii. 9. Prov. xxiii. 22. Judges xiv. 2. Gen. ix. 23. and xlvii. 12.

Q. *What shall children do when parents advise any thing contrary to God's word?*

A. Children are only to obey parents in the Lord, and they must love and obey God before all men; for, *he that loveth father or mother*, saith our Lord, *more than me, is not worthy of me*, Matt. x. 37.

Q. *What duties are required of parents to their children?*

A. To love them tenderly; to educate them in the knowledge and fear of God; to reprove, chasten, and keep them in subjection; to pity and pray for them; to instruct them in the ways of the Lord, and be good examples to them; to encourage them therein with endearing language; to provide and lay up for them, and put them to suitable callings, and be concerned for a better portion to them than things of the world, Tit. ii. 4. Prov. xxii. 6. 1 Tim. iii. 4. Prov. xxix. 15, 17. Eph. vi. 4. Psalm ciii. 13. Gen. xvii. 18. 2 Sam. xii. 16. Exod. xii. 26, 27. Deut. iv. 9, 16. Psal. ci. 2, 3. Prov. xxxi. 2, 3. 1 Tim. v. 8. 2 Cor. xii. 14. Gen. xxv. 5, 6. 2 Chron. xxi. 3. Luke xv. 12. Gen. iv. 1, 2. and xlviii. 1. Matt. xix. 13, 14.

Q. *May parents reprove their children when they are in passion?*

A. Reproofs at that time seldom do good; it were better for them to forbear until their passion be over, that they may reprove in the spirit of meekness, Gen. iii. 8. Gal. vi. 1.

Q. *May we not lawfully be angry with children for their faults?*

A. The best way to be angry and not sin, is to be angry at sin; wherefore, when children offend, we should not be angry so much with them as with their sin.

Q. *What duties are required of subjects to their magistrates?*

A. To pray for them, to honour them, and be subject to them, to obey their just laws, to pay them tribute, to protect and defend them, to bear injuries from them patiently, and to be faithful to them, 1 Tim. ii. 1, 2. 1 Pet. ii. 13, 14, 17. Rom. xiii. 1, 6, 7. 1 Sam. xxvi. 9, 10, 15.

Q. *What are the duties of magistrates to their subjects?*

A. To make good laws, and appoint faithful officers to execute them; to be careful of the peace and safety of their subjects; to be encouragers of virtue, and punishers of vice; to govern with prudence, justice and clemency; to relieve the oppressed; to provide means of grace for all the souls in their dominions; and to be nursing fathers to the church, 2 Chron.

xix. 5, 6, 7. and xvii. 8, 9, 12. 1 Pet. ii. 14. 2 Chron. i. 10. and ii. 1. Isa. xlix. 23. 2 Kings xii. 7. and xviii. 4. and xxiii. 21. Neh. xiii. 10, 11.

Q. *What duties are required of people to their ministers?*

A. To esteem and love them dearly for their office and work's sake; to pray for them, and attend upon the ordinances dispensed by them; to submit to their reproofs and censures; to hearken, to apply and conform to their doctrine; to shut their ears against malicious reports raised against them, and communicate to them in temporal good things, 1 Thess. v. 12, 13, 25. Rom. xv. 30. Luke x. 16. Heb. xiii. 17, 18. James i. 21. 1 Tim. v. 19. Gal. vi. 6. 1 Cor. ix. 14.

Q. *What are the duties of ministers to their people?*

A. To preach the word faithfully, and dispense all ordinances to them; to have tender love and affection to their souls; to pray fervently for them; to reside amongst them, and watch carefully over them; to be patterns of godly living unto them; and to be willing to make the greatest condescensions for the edification and good of souls, 2 Tim. iv. 2, 3, 5. 1 Thess. ii. 7, 8, 9, 10. Eph. i. 15, 16. 1 Pet. v. 2, 3. Tit. ii. 7. 1 Cor. ix. 19, 22. 2 Cor. xii. 19.

Q. *What duties are required of servants to their masters?*

A. To love, honour and obey them; to be faithful in all things intrusted to them; to be diligent in their work, and study to please them well in all things; to bear their rebukes patiently, not answering again, Matt. vi. 24. 1 Tim. vi. 1. Col. iii. 22. Tit. ii. 9, 10. 1 Pet. ii. 18, 19. Gen. xxiv. 12.

Q. *What are the duties of masters to their servants?*

A. To rule over them with gentleness, and not wirh rigour; to give them sufficient food, and pay them their wages justly; to be careful of them under sickness; to reprove sin in them, instruct them, and to command them to keep the ways of the Lord, and particularly his sabbaths, Eph. vi. 9. Lev. xxv. 43. Prov. xxvii. 27. Deut. xxiv. 14, 15. Matt. viii. 6. Prov. xxix. 19. Gen. xviii. 19. Exod. xx. 10.

Q. *What are the duties of wives to their husbands?*

A. To love them, and be faithful to them in all things; to give them due respect and reverence, and to be obedient to them; to study to please them, and to be helps to them in family-affairs; to warn them of any evils or dangers they may be exposed to; to study, by a meek, quiet, chaste, and loving conversation, to adorn religion, and win over their husbands to the love of it, Tit. ii. 4. Prov. xxxi. 12. 1 Tim. iii. 11. Heb. xiii. 4. Eph. v. 33. 1 Pet. iii. 1, 2, 3, 4, 5, 6. 1 Cor. vii. 21. Prov. xxxi. 27. Gen. ii. 18. Matt. xxvii. 19.

Q. *What are the duties of husbands to their wives?*

A. To love them, and live chastely with them; to nourish and cherish them; to cover their infirmities, and protect them from injuries; to study to please them; to counsel and advise them, pray with them and for them, and praise them when they do well, Eph. v. 28, 29. Prov. v. 18, 19, 20. 1 Pet. iv. 8. 1 Sam. xxx. 18. 1 Cor. vii. 33. 1 Pet. iii. 7. Gen. xxv. 21. Prov. xxxi. 28, 29.

Q. *What are the duties of the younger and inferior in gifts and grace, to the aged and superior?*

A. To rise up before the hoary head, and honour the face of the old man; to speak to them with respect, give them the place in speaking, submit to their advice, and imitate their holy lives, Lev. xix. 32. 1 Tim. v. 1, 2. Job xxxiii. 4, 6, 7. 1 Pet. v. 5. 1 Cor. xi. 1.

Q. *What are the duties of the aged and superior to the younger and inferior?*

A. To bear with their weakness, and to lay themselves out for their good, by instructing them, and praying for them; to study to adorn their old age by a holy and exemplary life, Rom. xv. 1. Gen. xlviii. 15, 16. Tit. ii. 2, 3, 4.

Q. *What are the duties of equals one to another?*

A. To submit to one another, to be pitiful, to be courteous, to be at peace among themselves, to be kindly affectionate one to another, in honour preferring one another; to seek one another's wealth, and rejoice in each others welfare, 1 Pet. v. 5. and iii. 8. Rom. xii. 10, 15. 1 Cor. x. 24.

Quest. 65. *What is forbidden in the fifth commandment?*

Ans. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honour and duty which belongeth to every one in their several places and relations.

Q. *How many ways may this command be broken?*

A. Two ways; 1. By neglecting the duties of the stations and relations in which God hath placed us, whether we be superiors, inferiors, or equals. 2. By doing things directly contrary to the honour and duty which we owe to our superiors, inferiors or equals.

Q. *What are these sins which inferiors are commonly guilty of against their superiors?*

A. They are many, such as slighting and despising them, envying their elevation, reviling and cursing them; disobedience to their just commands and counsels, contempt of their reproofs and corrections, mocking, and studying to expose them, making a shew of reverence and obedience without reality, not imitating their good examples, and the like.

Q. *What are the sins which superiors are commonly guilty of against their inferiors?*

A. They are, such as commanding unlawful things, enjoining things not in their power to perform; advising and encouraging them to what is evil, and dissuading and discouraging them from what is good; cruel treating of them, and provoking them to wrath; pround imperious carriage toward them; reproving with bitterness, or correcting with rigour, oppression and tyranny; debasing themselves, and losing their authority; not giving good examples, and the like.

Q. *What are the sins of equals against one another?*

A. Hatred, anger, malice, envy, evil speaking, injuring, reproaching, or backbiting one another; affecting pre-eminence one over another, tempting and encouraging one another to sin, and the like.

Q. *Is it a sin in children to dispose of their parents' goods as their own?*

A. Yes, Prov. xxviii. 24. "Whoso robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer."

Q. *Is it not a great dishonour done to parents for children to dispose of themselves in marriage without their consent?*

A. Yes, Exod. xxii. 17. Numb. xxx. 5. Deut. vii. 3. Jer. xxix. 6. 1 Cor. vii. 38. Col. iii. 20.

Q. *What if children set light by their parents, or expose their weaknesses?*

A. They draw down the curse of God upon themselves, Deut. xxvii. 16. "Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen."

Q. *Do we read of any upon whom this curse came for so doing?*

A. Yes, of Ham the son of Noah, Gen. ix. 22, 25, 26.

Q. *What shall become of these who curse their parents?*

A. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness, Prov. xx. 20. Nay, death is threatened to them, Exod. xxi. 17.

Q. *What is threatened against these who not only disobey, but mock their parents?*

A. The eye that mocketh at his father, and despiseth to

obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it, Prov. xxx. 17.

Q. *What is due to these children who beat their parents?*

A. He that smiteth his father or his mother, shall be surely put to death, Exod. xxi. 15.

Q. *What if the magistrate neglect to punish such disobedient children?*

A. God will take the punishing of such into his own hand.

Q. *Do you read of any instances of his so doing?*

A. Yes, I read of Eli's sons, 1 Sam. ii. 25. *They hearkened not to the voice of their father, because the Lord would slay them.* And of David's rebellious son Absalom, that was taken up by an oak between the heaven and the earth, to hang as a monument of God's justice for breaking the fifth command, 2 Sam. xviii. 9.

Q. *What became of the little children of Bethel who mocked Elisha as he passed by, saying,* Go up, thou bald head, *&c.?*

A. God sent forth two she bears out of the wood that tare forty and two children of them, 2 Kings ii. 24.

Q. *Are not these children guilty of dishonouring their parents, who despise them when they are poor or old, or suffer them to be in want?* *A.* Yes.

Q. *Is it not monstrous ingratitude in children to requite their parents so badly for their love and tenderness towards them?* *A.* Yes.

Q. *What may such expect for it?*

A. To meet with the same usage from their own children in this world, and with dreadful punishment in the other, if they repent not.

Quest. 66. *What is the reason annexed to the fifth commandment?*

Ans. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this command.

Q. *Since the light of nature doth so clearly teach us to honour our parents, why is there such a promise annexed to it?*

A. To shew how greatly concerned God is to support the authority of parents.

Q. *How is the fifth command called the first with a promise, Eph. vi. 2. seeing the second hath a promise in it of God's shewing mercy unto thousands?*

A. The promise in the second doth likewise extend to the keeping of all the other commands, but the promise in the fifth is made to the keeping of it only.

Q. *What doth God here promise to those who keep the fifth command?* *A.* Long life.

Q. *What is included in the promise of long life here?*

A. It includes a promise of prosperity, with the blessings and comforts of life: for without this, long life would not be a reward; death being more eligible than long life in misery, Eph. vi. 3. Rev. ix. 6.

Q. *What course then should children take to live long and happy lives?*

A. They should honour and obey their parents.

Q. *Is this promise of long life and prosperity to obedient children, to be understood absolutely, or with limitation?*

A. It is to be understood, as other temporal promises, with this limitation, so far as the bestowing of it shall serve for God's glory and their own good.

Q. *What if God sometimes takes away obedient children in their youth?*

A. We are then to think that God did not see long living here to be for their good, but thought fit in place of it to give them a long life in heaven, which is far better, Phil. i. 23.

Q *May not then disobedient children look for short and miserable lives here?* *A.* Yes.

Quest. 67. *Which is the sixth commandment?*

Ans. The sixth commandment is, *Thou shalt not kill.*

Quest. 68. *What is required in the sixth commandment?*

Ans. The sixth commandmant requireth all lawful endeavours to preserve our own life, and the life of others.

Q. *Is there not a comely order among the commands of the second table?*

A. Yes; for the fifth command, or first of the second table, prescribes in general, what respect men should shew to one another in their several stations and relations. In the next place, we have particular directions, with respect to these things which are most valuable to men: The first is with respect to our lives, in the sixth command; The next relates

to our chastity, in the seventh command; The third is concerning our estates, in the eighth command; The fourth is with respect to our good name, in the ninth command; The last is concerning the inward frame of our hearts in reference to our own estate and the estate of others, in the tenth command.

Q. *Whose life is it that we are bound to preserve by the sixth commandment?*

A. Both our own life, and the life of others; and this is to be understood, not only of the life of the body, but also of the soul.

Q. *Doth this command require us to study and endeavour by any means whatsoever to preserve our own life and other men's?*

A. No; we are only to use all lawful means and endeavours for that end.

Q. *May we use no unlawful endeavour, nor venture upon any sin, to preserve our own life, or the life of others?*

A. No.

Q. *Did not Isaac tell a lie, in calling his wife his sister, to save his life,* Gen. xxvi. 7. *And did not Peter deny Christ, to preserve his life?*

A. Isaac's lie, and Peter's denial, were sins against God, and are recorded, not for imitation, but for caution; for *we must not do evil, that good may come,* Rom. iii. 8. Nay, to go about to save our lives, by such sinful means, is the way to lose our lives and our souls for ever, Matt. xvi. 25, 26. and x. 33.

Q. *What are the lawful endeavours which we should use to preserve the life of our bodies?*

A. Just self-defence against violence; the temperate use of meat, drink, clothes; bodily exercise, and physic when needful. Likewise we should study a cheerful, peaceable and contented temper of mind, without harbouring anger, envy, grief, or such passions as prejudice the health, Luke xxii. 36. Eph. v. 29. Prov. xxv. 16, 27. 1 Tim. v. 23. Isa. xxxviii. 21. Prov. xvii. 22. Col. iii. 12, 13.

Q. *What are the endeavours we should use for preserving the bodily life of others?*

A. A pleading for, and labouring to rescue, the innocent in danger of death; hiding the persecuted, or warning them of danger; relieving those that are in wants; bearing injuries without revenging them, and the like, Prov. xxxi. 8, 9. 1 Sam. xiv. 45. and xix. 4, 5. 1 Kings xviii. 4. Acts xxiii. 16. Rom. xii. 17, 20. Job xxxi. 19. Matt. xxv. 35.

Q. *What endeavours should we use for preserving the life of our souls?*

A. Attending upon the outward means of salvation, believing, repenting, mortifying sin, and studying holiness, Prov. viii. 34, 35, 36. Mark xvi. 16. Ezek. xviii. 31, 32. Rom. viii. 13. Heb. xii. 14.

Q. *What endeavours must we use for preserving the souls of others?*

A. We must use all the means which God hath appointed for reclaiming men from evil, and promoting their conversion, such as warning, reproof, instruction, prayer, holy example, and recommending Christ to them, James v. 20. 1 Cor. vii. 16. 1 Pet. iii. 1. 1 Thess. v. 14. Lev. xix. 17. Acts xx. 26, 27. and xvi. 31.

Quest. 69. *What is forbidden in the sixth commandment?*

Ans. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

Q. *Whose life is it that this command forbids to take away?*

A. Our own life, or the life of our neighbour.

Q. *Doth it forbid the taking away of our neighbour's life in any case?*

A. No, but the taking it away unjustly.

Q. *When is it that our neighbour's life may be justly taken away?*

A. 1. In case of public justice by a magistrate. 2. In case of a lawful war. 3. In case of necessary self-defence.

Q. *Is killing in any other case to be looked upon as murder?*

A. Yes, except when it is done by pure accident, without knowledge or design of harm, in which case there were of old cities of refuge for the slayer to flee to, Deut. xix. 5, 6.

Q. *How doth it appear that the magistrate hath power to take away men's lives, notwithstanding of the sixth command?*

A. Because God hath appointed several crimes, particularly murder, to be punished with death, Gen. ix. 6. "Whoso sheddeth man's blood, by man shall his blood be shed." Exod. xxi. 12. "He that smiteth a man so that he die, shall be surely put to death." And this is confirmed in the New Testament, Matt. xxvi. 52. Rev. xiii. 10.

Q. *May the magistrate spare or pardon a murderer?*

A. No; for God hath forbidden it, Num. xxxv. 31, 33.

"Ye shall take no satisfaction for the life of a murderer, who is guilty of death; but he shall be surely put to death. For blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."

Q. *How doth it appear to be lawful to kill in a just war?*

A. Because it is done by the authority of the supreme magistrate, who even under the New Testament is warranted to bear the sword against evil-doers, Rom. xiii. 4. And we are frequently assured that true piety is very well consistent with the office of a soldier, Luke iii. 14. Matt. viii. 9, 10. Acts x. 1, 2. and xiii. 12. And these soldiers are recorded with signal honour, who through faith subdued kingdoms, waxed valiant in fight, and turned to flight the armies of the aliens, Heb. xi. 33, 34.

Q. *How doth it appear to be lawful to kill in our own defence, when attacked by robbers, or murderers?*

A. From Exod. xxii. 2. "If a thief be found breaking up, and be smitten that he die, there shall be no blood shed for him." And Luke xxii. 36, 38. Christ approves of the disciples having swords for their protection, although they might not use them when Christ's hour was come. And Prov. xxiv. 11, 12. we are called to defend our neighbour in danger, and much more ourselves.

Q. *What are we to think of those who shed blood in duelling?*

A. They are the devil's martyrs, and murderers in God's sight; for they usurp God's right of vengeance, which he hath expressly reserved to himself, Rom. xii. 19.

Q. *If another challenge me to fight, how can I avoid to accept of it, without loosing my honour?*

A. In that case we must leave our name and credit with God, and not be drawn on by airy notions of honour to the God-dishonouring sin of murder, or to set ourselves above all laws both of God and man, and thereby throw our precious souls a prey to the devil.

Q. *Did not David fight a duel with Goliah?*

A. He did that by public authority in a lawful war, for the good of his country, by the motion of God's Spirit, and not from any passion or corrupt affection of his own. For God forbids all men to be their own avengers, Rom. xii. 19.

Q. *Is it not the worst kind of murder for a man to kill himself?*

A. Yes: for, in other murders, a man may live to repent of his sin; but in this, if he die immediately, the man dies in his sin, without time for repentance.

Q. *What are the temptations which usually prompt men to destroy themselves?*

A. It was impatience under a cross, or dishonour he met with, that provoked Ahitophel to do it, 2 Sam. xvii. 23. It was horror of conscience, under guilt and despair of mercy, that drove Judas to it, Matt. xxvii. 4, 5. It was fear of torture, or an ignominious death from others, that pushed Saul to do it, and the Jailer to attempt it, 1 Sam. xxxi. 4. Acts xvi. 27.

Q. *Are not the temptations of men to self-murder contrary to all reason?*

A. Yes, seeing it is most foolish and unreasonable for a man to adventure upon unspeakable torture and anguish which will last for ever, that he may shun a small distress here that would soon be over.

Q. *Did not many of the ancient heathens applaud men's killing themselves, in some cases, as an act of heroism and magnanimity?*

A. These men were not illuminated by gospel-light, otherwise they would have reckoned it an act of rebellion and treachery for a man to break prison or desert his post until he was fairly dismissed by his sovereign lord; yea, an act of pusillanimity and cowardice for a man to flee from a small conflict or trial, which God had appointed for the discovery of his valour.

Q. *Did not Samson kill himself in pulling down Dagon's temple?* Judges xvi. 30.

A. His intention was not against his own life, but against Israel's enemies; besides, he acted as a judge in Israel, being moved by the Spirit of God to deliver God's people, but not from despair; and so his action is not imitable by us.

Q. *Doth the sixth command forbid only the direct taking away of our own or our neighbour's life?*

A. It doth also forbid whatsoever tendeth thereunto.

Q. *May not a man thus be guilty of self-murder without putting violent hands in himself?*

A. Yes; as when he neglects or refuses food or physic, or necessary means of preserving life. Or, 2dly, When he is guilty of surfeiting, drunkenness, or any kind of intemperance. 3dly, When he indulges excessive sorrows, distracting cares, sinful anger, envy, or such hurtful passions which breed distempers in the body, Luke xxi. 34. Eccl. ii. 22, 23. and vi. 2. Prov. xiv. 30. and xvii. 22.

Q. *How may a man be guilty of murdering his own soul?*

A. By neglecting the outward means of salvation, refusing

Christ the only remedy for sin, despising warnings, counsels and reproofs, and continuing obstinate in sinful courses, Prov. viii. 36. Ezek. xviii. 30, 31. John v. 40. Prov. vi. 32.

Q. *How may a man be guilty of murder with respect to others?*

A. He may be guilty of murder with respect to their bodies, and with respect to their souls; and this he may be guilty of in thoughts, in words, and in deeds.

Q. *How may a man be a murderer in his thoughts?*

A. By entertaining sinful anger, hatred, envy, and desire of revenge; by contriving or consenting to the death of others, 1 John iii. 15. "Whoso hateth his brother is a murderer," Matt. xv. 19. *Out of the heart proceeds murders.* See also Matt. v. 21, 22. Zech. viii. 17. Eph. iv. 31. Gen. xxxvii. 11, 20. and xlix. 6. Acts xxiii. 20.

Q. *How may a man be a murderer in words?*

A. By backbiting his neighbour, or using approbrious words against him, which cause murders; by cursing or imprecating evil upon him; by informing or bearing false witness against the innocent, or swearing to kill him, Matt. v. 22. Eph. iv. 31. Prov. xii. 18. and xv. 1. Psal. lvii. 4. and lxiv. 3. Jer. xviii. 18. 1 Sam. xxii. 9, 10, &c. 1 Kings xxi. 10. 1 Sam. xxv. 10, 11. Acts xxiii. 12.

Q. *How may men be murderers by their deeds?*

A. Many ways, both directly and indirectly; as by striking, wounding, or hurting the bodies of men, or doing any thing that tends to the destruction of their lives; by oppressing or robbing the poor, or not relieving them when ready to starve; by murdering the innocent under the forms of law and justice; by setting them in dangerous posts to be cut off; by not hindering their death when in their power; by not executing the law against murderers, so that they are spared to shed more blood, Num. xxxv. 16, 17, 18, &c. Ezek. xxii. 7. 2 Sam. xi. 15. and xii. 9. 1 Kings xxi. 12, 13. Prov. xxiv. 11. Isa. i. 15.

Q. *How are men guilty of murdering the souls of others?*

A. By counselling or commanding them to do evil; by tempting and enticing them to sin; by giving a bad example to them; by not reproving sin, and giving warning against it; by ministers not warning sinners of their danger, or teaching them unsound doctrine, 1 Sam. xxii. 18. 2 Sam. xiii. 5. Prov. vii. 10. 2 Kings x. 29. Lev. xix. 17. Ezek. iii. 18. 2 Pet. ii. 1.

Q. *Have we not many evidences of God's special hatred and abhorrence of the sin of murder?*

A. Yes, in his commands and threatenings against it, his strict injunctions concerning its punishment, in his making inquisition for blood, and the strange methods of his providence for bringing secret murder to light, and the judgments he inflicts for it, when it is past unpunished by men.

Q. *Wherefore is murder so hateful to God?*

A. 1. Because it destroys a creature made after the image of God, and a creature which the Son of God shed his blood to ransom. 2. It is an usurping of the power and prerogative of God, who saith, *vengeance is mine.* 3. It is an imitating of the devil, who was a murderer from the beginning: upon all which accounts, the blood of murdered persons cries loudly to God for vengeance. And therefore all, who are guilty in any degree, should flee to the blood of Christ for refuge and cleansing, crying, *Deliver me from blood-guiltiness, O God,* Gen. ix. 6. Rom. xii. 19. John viii. 44. Gen. iv. 10. Psal. li. 14.

Quest. 70. *Which is the seventh commandment?*

Ans. The seventh commandment is, Thou shalt not commit adultery.

Quest. 71. *What is required in the seventh commandment?*

Ans. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech and behaviour.

Q. *What is it that ought to be dearest to us, next to our life?*

A. Our chastity.

Q. *Whose chastity doth the seventh command require the preservation of?*

A. Our own and our neighbour's.

Q. *In what must we preserve our own and our neighbour's chastity?*

A. In heart, speech and behaviour.

Q. *What is meant here by* chastity?

A. Not abstinence from marriage, but abstinence from all uncleanness and filthiness, whether in a married or unmarried state.

Q. *May persons be both chaste and married?*

A. Yes; for the apostle recommends to married women a *chaste conversation coupled with fear,* 1 Pet. iii. 2.

Q. *What is meant by that chastity in heart, speech and behaviour, which we must study to preserve?*

A. 1. That we may entertain no thoughts nor desires but what are pure and chaste, whatever company we be in. 2. That our discourse one with another must be grave and uncorrupt, and such as may tend to edification. 3. That our whole conversation, gestures and actions, must be chaste, modest and decent, as becometh Christains.

Q. *Why should we be so careful to preserve our chastity?*

A. Because we are rational creatures, and not brutes; christians, and not heathens; and the bodies of christians should be members of Christ, and temples of the Holy Ghost, and consequently ought to be kept clean and pure. Nay, it is God's express command, that we should abstain from fornication and all uncleanness and that we should possess our vessels in sanctification and honour, 1 Cor. vi. 15, 18, 19. 1 Thess. iv. 3, 4, 5. Eph. iv. 17, 18, 19. and v. 3.

Q. *By what means shall we preserve our chastity?*

A. By faith and prayer, by watching over our hearts and eyes; by temperance in our diet, diligence in our callings, keeping of chaste company, and avoiding all temptations to and occasions of uncleanness, Acts xv. 9. Matt. vi. 13. Prov. iv. 23. Job xxxi. 1. Jer. v. 8. Gen. xxxiv. 1, 2. Prov. ii. 16. Gen. xxxiv. 10. 1 Cor. ix. 27. Prov. v. 8.

Quest. 72. *What is forbidden in the seventh commandment?*

Ans. The seventh commandment forbiddeth all unchaste thoughts, words and actions.

Q. *Doth this command forbid all lustful thoughts and desires?*

A. Yes, Matt. v. 28. "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

Q. *Is not adultery here to be understood of any sort of uncleanness?* *A.* Yes.

Q. *Doth this command forbid all obscene speeches, lascivious jests and songs?*

A. Yes, Eph. v. 4. "Neither filthiness, nor foolish talking, nor jesting, which are not convenient."

Q. *What are the unchaste actions, or acts of uncleanness, here forbidden?*

A. Adultery, fornication, polygamy, rape, incest, sodomy, and all unnatural lust; prohibiting of lawful marriages, and

dispensing with those that are unlawful; unjust divorce or desertion; keeping or allowing of stews, and all other actions which have a tendency to promote or encourage unchastity and uncleanness, Heb. xiii. 4. 1 Cor. vi. 18. Gal. v. 19. Mal. ii. 14, 15, 16. Matt xix. 5. Deut. xxii. 25. Lev. xviii. 6, 20, 22, 23. Gen. xxxviii. 9 Rom. i. 24, 26. 1 Tim. iv. 3. Mark vi. 18. 1 Cor v. 1. . 2 Cor. vi. 14. Matt. v. 32. 1 Cor. vii. 12, 13. Lev. xix. 29. Jer. v. 7.

Q. *Who are these who prohibit lawful marriages?*

A. The Papists, who forbid the marriage of ecclesiastical persons, and those who (they pretend) have spiritual affinity together, as god-fathers, god-mothers, and the children they present to baptism.

Q. *Have they any ground for such prohibitions from scripture?*

A. No; for the scripture doth declare marriage to be lawful and honourable in all, as being instituted by God before the fall; and doth condemn the forbidding to marry, as false doctrine. Besides, the prophets and priests were married under the Old Testament, as were Peter and other apostles under the New, Heb. xiii. 4. Gen. ii. 18, 22, 24. Lev. xxi. 7, 13. 1 Cor. vii. 2, 9 and ix. 5. Luke iv. 38. Acts xxi. 8, 9. 1 Tim. iii. 2, 4.

Q. *Who doth dispense with unlawful marriages?*

A. The pope, who for money doth dispense with incestuous marriages; that is, of persons near a-kin, and within the degrees forbidden by the word of God.

Q. *Where are these degrees explained in which incest is committed?*

A. In Lev. xviii. 7, 8, 9, &c. and xx. 11, 14. Deut. xxvii. 20, 22, 23.

Q. *In what cases can married persons be divorced, or their marriage disannulled?*

A. Only in the cases of adultery and wilful desertion, Matt. xix. 9. 1 Cor. vii. 15.

Q. *Who teach otherwise?*

A. The Papists, who hold that they may be divorced, when either the man or the woman thinks fit to retire into a cloister.

Q. *What other actions or things are there forbidden in this commandment, which have a tendency to promote or encourage uncleanness?*

A. They are such as drunkenness, gluttony, idleness, frequenting light company, listening to filthy speeches or songs,

lacivious books and pictures, plays and dancings, immodest attire, wanton looks and jestures, and the like.

Q. *What are the evils of this sin of uncleanness?*

A. It is most hateful and dishonourable to a holy God: it debases a man from the excellency of his nature, and levels him with the beasts; it is an infatuating sin, that takes away the heart, blinds the mind, and stupefies the conscience: it wastes the means, destroys the body, rots the good name, and damns the soul. Nay, it murders two souls at once. 2 Sam. xi. 27. 1 Cor. vi. 15, 18, 19. Hos. iv. 11. Prov. vi. 26, 32, 33. Prov. v. 8, 9, 10, 11. Eph. v. 3, 4, 5. Rev. xiii. 4. and xxi. 8. and xxii 15.

Q. *What are the remedies against this sin?*

A. We must pray to God, for Christ's sake, for a new heart to hate all sin, and to be kept from temptation to sin; shun lewd company, and watch over the heart and eyes; keep up the remembrance of God's all-seeing eye being still upon us, and think often upon the burning flames prepared for these who burn with lust.

Quest. 73. *Which is the eighth commandment?*

Ans. The eighth commandment is, Thou shalt not steal.

Quest. 74. *What is required in the eighth commandment?*

Ans. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. *Whose wealth and estate doth this command concern?*

A. Both our own and other men's.

Q. *What doth it require of us with respect to them?*

A. To use means to procure and preserve them.

Q. *May we use any means whatsoever for that end?*

A. No; for we must use only lawful means to profit ourselves or others.

Q. *Doth not this command suppose, that there is no community of goods, but that every man hath a propriety in his estate?*

A. Yes; for otherwise there would be no place for this command; no man could say, This is mine, or, That is thine; nor could he give alms to others. A community of goods cannot take place but by consent of the proprietors in a time or case extraordinary, Acts ii. 44.

Q. *Is it lawful to seek to increase our worldly estate more than it is?*

A. Yes, Gen. xlvii. 14. Deut. viii. 18. Prov. xiii. 11.

Q. *For what ends should we endeavour to increase it?*

A. 1st, We should chiefly aim at the glory of God, that we may be capable to honour him with our substance, and be kept from sinning against him by stealing or false swearing, as in Prov. xxx. 8, 9. 2dly, That we may help others, Eph. iv. 28. 3dly, That we may keep ourselves and families from being burdensome to others. And, *lastly*, That we may avoid idleness.

Q. *What means must we use to procure and further our worldly estate?*

A. We must be diligent and laborious in honest and lawful callings; we must live soberly and frugally, and manage our affairs with prudence and discretion; we must look to the Lord for success in our endeavours, be just in all our dealings, be ready to supply the needy, use proper means to obtain what belongs to us, but avoid unnecessary law-suits and suretiship, 1 Cor. vii. 20. Gen. iv. 2. Prov. x. 4. Eph. iv. 28. Tit. ii. 12. Psalm cxii. 5. Prov. x. 22. 1 Pet. v. 7. Prov. x. 6. and xi. 24, 25. 1 Cor. vi. 1, 2, &c. Prov. vi. 1, 2.

Q. *Is it unlawful for Christians to go to law, to defend or recover their own?* A. No.

Q. *Doth not the apostle blame them for going to law one with another, saying,* Why do you not rather take wrong, &c.? 1 Cor. vi. 7.

A. He is there blaming them for going to law about family matters before heathen magistrates, and telling them that they should make up differences among themselves, or suffer wrong, rather than by wrangling to bring a scandal upon their holy religion, and stumble the heathen at Christianity.

Q. *Doth not Christ say,* Matt. v. 49. *If any man will sue thee at law, and take away thy coat, let him have thy cloak also?*

A. His meaning is, That we should part with some smaller thing, such as a coat or a cloak, rather than involve ourselves in a vexatious law-suit; but not that we should let any man undo us when God hath blessed us with good laws for our protection.

Q. *May we seek after the world as our treasure?*

A. No, but as a help under God in our journey; we must lay up our treasure in heaven, and secure a portion for ourselves there through eternity.

Q. *Should we not be ready to assist poor widows and orphans with our money, and lend to those who are in need?*

A. Yes, James i. 27. Psalm cxii. 5.

Q. *What must we do to promote and further the wealth of others?*

A. We must be true and just in all transactions with others, and render to every one his due. We should preserve our neighbour's goods, and restore them to him if they be in our hands; we should wish and seek their good as well as our own, and do in all things to them as we would have them to do to us, Psalm xv. 2, 4. Zech. viii. 16, 17. Rom. xiii. 7. Lev. vi. 2, 3, &c. 1 Cor. x. 24. Matt. vii. 12.

Quest. 75. *What is forbidden in the eighth commandment?*

Ans. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own neighbour's wealth, or outward estate.

Q. *What is implied in the sin of stealing, here forbidden?*

A. The injuring of ourselves or others in worldly estate, and the using unlawful means to gain the world.

Q. *What way may we injure our own worldly estate, and thereby steal from ourselves?*

A. By idleness, sloth, negligence in our calling; by rash engaging in suretiship and imprudent bargains; by prodigality, and wasteful spending in gluttony, drunkenness, lewd company, costly apparel, gaming, and the like, 2 Thess. iii. 11. Prov. xviii. 9. and xxiii. 21 and xxii. 26, 27. and xxviii. 19. and xxi. 17.

Q. *Is it a sin for men to live above their incomes or gains?*

A. Yes; for hereby they destroy their own estate, hinder their own charity, and waste the substance of others also.

Q. *Is not the using of unlawful ways and means to enrich or subsist ourselves and families, a sin against the eighth commandment?*

A. Yes; for this is no better than stealing and dishonesty in the sight of God, however matters be disguised with fair cloaks and pretexts before men.

Q. *What are these unlawful ways of enriching or subsisting ourselves?*

A They are such as these; immoderate cares and labour, covetousness, hastening to be rich, excessive narrowness, gaming, usury, monopolies, running of goods, lying, false-swearing, breaking the sabbath, bribery, simony, selling masses pardons and indulgences, using unlawful callings, and occupa-

tions, or taking any ways to defraud or overreach others to gain money.

Q. *How is* covetousness *against the eighth command?*

A. Because the covetous man is guilty of stealing from several; 1. From God and his church, in not giving any thing to pious uses. 2. From his neighbour, in refusing to help him in straits. 3. From himself and his family, in depriving them of the necessary comforts of life. All which are against Prov. iii. 9. Mal. iii. 8, 10. 1 Cor. ix. 14. Gal. vi. 6. Isa. lviii. 7. Eccl. iv. 8. and vi. 2. 1 Tim. v. 8.

Q. *Do niggards, who have no heart to use what they have, sin greatly?*

A. Yes; for they defraud themselves and their families of the comfort and use of these good things which God hath bestowed upon them, and so cannot be thankful to God the bountiful giver. They are uncharitable to those in need; for he that will not allow to himself, will not love another better than himself. They are hurtful to the society and generation they live among; for they hoard up that, which if others had, the poor would be employed, and others would be the better of it, Eccl. iv. 8. and vi. 2. 1 Tim. v. 8. Psalm xxxvii. 3, 26, 27. Job xxix. 12, 13, 14, 15, 16. Psalm cxii. 3, 5, 9.

Q. *Is the gaining of money by* usury *unlawful?*

A. Yes, rov. xxviii. 8. Psalm xv. 5.

Q. *What is usury?*

A. The taking unlawful profit for money that is lent out.

Q. *Is it lawful to take any interest or gain for money lent?*

A. Yes, when it is taken according to the laws of the land, and from these who make gain by it, by trading or purchasing of lands; seeing it is equally just for the owner of money to ask a share of the profit which others make by it, as for the owner of the land to demand farm from the tenant of it, money being improveable by art and labour as well as land.

Q. *What is the unlawful profit for money, which may be called usury?*

A. The taking profit for money from the poor who borrow for mere necessity, or taking needful things from them in pawn for it; or the taking more profit for any than law allows, as these who take ten, fifteen, or twenty in the hundred, Exod. xxii. 25, 26. Deut. xxiv. 12, 17. Ezek. xviii. 7, 8.

Q. *But were not the people of Israel discharged to take any usury or profit for lent money from their brethren?* Deut. xxiii. 19.

A. This law seems to have been peculiar to the Jewish state, and that in regard of their estates being so divided, settled, and secured to their families by the year jubilee, and their

not being employed in trading or making purchases like other nations, so that they had no occasion to borrow money but for the present subsistence of their families. But for strangers, who had another way of living, the Israelites were allowed to lend upon usury, and to share with them in their profits, Deut. xxiii. 20. which shews that the taking of interest is not oppressive in itself; for they are frequently prohibited to oppress a stranger, and yet allowed to take usury from him, Exod. xxii. 21. and xxiii. 9

Q. *What is meant by* monopolies, *here forbidden?*

A. The engrossing or buying up of some commodities, especially corn and provisions for the poor, in order to exact great prices from them afterwards, Prov xi. 26 *He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.*

Q. *What is the evil of* running of goods?

A. It is a denying to render custom to whom it is due; besides, there are many other sins which commonly attend this practice, as perjury, bribery, lying, sabbath-breaking, bloodshed, &c.

Q. *What is meant by* bribery, *which is here forbidden?*

A. It is the taking or giving of bribes or gifts to pervert justice, Prov. xvii. 23. *A wicked man taketh a gift out of the bosom, to pervert the ways of judgment.*

Q. *What is meant by* simony, *here forbidden?*

A. It is a buying and selling of the offices and places of ministers and other spiritual things, for money, good deeds, or favour. A vile practice! it being a token that the design of the purchasers is to make money by them. It is a sin marked out as odious by the Spirit of God, for it tends to destroy all true religion. It is called *simony*, from that wicked person Simon Magus, Acts viii. 18, 19. "He offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

Q. *Who are those who sell* pardons, indulgences *and* masses?

A. The popish priests do it for money, like the Pharisees, who under a pretence of long prayers devoured widows' houses, Matt xxiii 14. So the priests under pretence of long prayers for the dead, and saying soul-masses, enrich themselves by devouring the houses of the widows and fatherless, Rev. xviii. 13.

Q. *Who are these who use* unlawful trades *and* occupations *to gain money?*

*A. High*way-men, thieves, bawds, stage-players, jugglers, *fortune-tell*ers, usurers, smugglers, ingrossers, gamesters, and

games: also these who make a trade of harbouring such people in their houses, or letting houses to them; and particularly these change-keepers, who for the love of gain do entertain drunkards, unclean persons, thieves, profaners of the Lord's day, and such loose persons

Q. *How are people guilty of breaking the eighth command, by plain* stealing *from others, or injuring them in their worldly estate?*

A. Besides what hath been already mentioned, people are guilty of it by thieving, robbing, man-stealing, resetting of thieves and stolen goods, frauds in merchandising, unfaithfulness in contracts and matters of trust, falsehood in promises, denying just debts, or not paying them, vexatious law-suits, borrowing what we cannot pay, detaining any thing strayed or lost, or what we have wrongfully taken; all extortion and oppression, unjust inclosures and depopulations, removing ancient land-marks, sacrilege, wronging the coin, denying public taxes, withholding the wages of servants and labourers, rigorous exacting of debts, stopping the ear at the cry of the poor, Eph. iv. 28. Psalm lxii. 10. 1 Tim. i. 10. Prov. xxix 24. 1 Thess. iv. 6. Psalm xxxvii. 21. Luke xvi. 12. Hos. iv 1. Deut. xxii. 1, 2, &c. Prov. iii. 28, 29, 30. 1 Cor. vi. 6. Luke xix. 8. Ezek. xxii. 12, 29. Lev. xxv. 17. Isa. v. 8. Mic. ii. 2. Prov. xxiii. 10. Rom. ii. 22. Matt. xxii. 21. Rom. xiii. 6, 7. Lev. xix. 13. Matt. xviii. 28. Prov. xxi. 13. Deut. xv. 7.

Q. *What are these frauds in merchandising here forbidden?*

A. Circumvening or overreaching others in buying or selling; taking advantage of their ignorance or necessity; imposing on them by lies; deceitful commending of goods when selling, and undervaluing them when buying; selling things bad for good; using false balances, weights or measures; taking exorbitant prices; undermining others in their trade, by withdrawing their customers, or wronging their credit, Lev. xxv. 14. Prov. xx. 14. Lev. xix. 35, 36. Deut. xxv. 13, &c. Prov. xi. 1. Amos viii. 5, 6. Prov. xxviii. 22. 1 Cor. xiii. 4. Phil. ii. 4.

Q. *What is the sin of* sacrilege *here forbidden?*

A. Robbing or taking things away from God or his church that do properly belong unto them; or alienating any thing dedicated to sacred uses: which, among other things, do include the sins of non-residence and negligence of pastors; and the robbing christian congregations of their right of calling their own ministers, Mal. iii. 8, 9. Prov. xx. 25. Joshua

vii. 20, 21. 2 Chron. xxviii. 21. 2 Tim. iv. 2. 1 Pet. v. 2, 3. Acts i. 23. and vi. 3. Jer. xxiii. 1, 2.

Q. *Is stealing a way to be rich?*

A. No, it brings poverty; for the curse of God is against the thief, Zech. v. 3, 4.

Q. *Is not the thief of kin to the atheist?*

A. Yes, for he practically denies God's omnipresence and his all-seeing eye over him, and that he is a righteous Judge who will call him to account.

Q. *Must not all guilty of wronging others in their goods, repent and make restitution, as they would have mercy from God?*

A. Yes, Lev. vi. 4. Ezek. xxxiii. 15. Luke xix. 8.

Quest. 76. *Which is the ninth commandment?*

Ans. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

Quest. 77. *What is required in the ninth commandment?*

Ans. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

Q. *How many duties doth this answer mention as required of us by the ninth commandment?*

A. They are four; 1. The maintaining and promoting of truth between man and man. 2. Maintaining and promoting of our own good name. 3. Maintaining and promoting of our neighbour's good name. 4. Being concerned for all these, especially in witness-bearing.

Q. *Why especially in witness-bearing?*

A. Because then we are solemnly required to tell the truth, as being before a judge, and upon oath, whereby God is appealed to.

Q. *How ought we to maintain and promote truth amongst men?*

A. By loving the truth, speaking the truth sincerely, standing and appearing for the truth; and judging and deciding for the truth, Zech. viii. 16, 19. Prov. xxxi. 8, 9. Exod. xviii. 21. Psalm xv. 2.

Q. *Why are we required to speak the truth sincerely or from the heart?*

A. Because the devil and bad men sometimes speak the truth from an evil design, Mark i. 24. 1 Sam. xxii. 9, 10.

Q. *Wherefore ought we to maintain and promote our own good name?*

A. That we may be capable to glorify God, and do the more good in our day and generation.

Q. *Doth an evil report of men hinder their usefulness?*

A. Yes.

Q. *Who are more especially concerned to maintain their good name?*

A. Magistrates, ministers and professors of religion.

Q. *Is commending ourselves, or carrying proudly, the way to maintain or promote our good name?*

A. No, but rather the way to procure contempt.

Q. *What are the proper means then to obtain a good name?*

A. We must study to be humble, harmless, sober, meek, chaste and just; to keep our word exactly; to be ready to serve others; and, in a word, to practise *whatsoever things are true, honest, lovely, and of good report*, Col. iii. 12. Phil. ii. 15. and iv. 8.

Q. *Ought we not to vindicate ourselves when we are reproached?*

A. Yes; but with meekness, and readiness to forgive those who reproach us.

Q. *What if they do not hearken to us, nor believe us?*

A. We must commit the cause to him that judgeth righteously.

Q. *What is incumbent upon us to maintain our neighbour's good name?*

A. We ought to have a due esteem of all the good we see in them, and be willing to express this seasonably for their encouragement in the ways of God; we should be ready to hearken to a good report, and unwilling to receive a bad report concerning them; conceal their infirmities, discourage tale bearers, speak well of them behind their backs, and stand up in their defence when we know them traduced, Phil ii. 3. Heb. vi. 9. Rom. i. 8. 1 Cor. xiii. 6. Psal. xv. 3. Prov. xxv. 23. and xvii. 9. 1 Sam. xxii. 14.

Q. *But what should we do when the bad reports we hear of our neighbours are evidently true?*

A. We should be grieved for their miscarriages, and contribute what we can, by our admonitions, advices, and prayers, for their amendment, and for the recovery of their good names again, 2 Cor. ii. 4. Matth. xviii. 15, &c.

Quest. 78. *What is forbidden in the ninth commandment?*

Ans. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

Q. *What evils doth this answer set forth as forbidden in this command?*

A. Three; 1. Saying or doing any thing that is prejudicial to truth. 2. Saying or doing any thing injurious to our own good name. 3. Saying or doing any thing injurious to our neighbour's good name.

Q. *What are these things here forbidden, which are prejudicial to truth?*

A. The wronging of truth, or any wise acting against it, in courts of judicature; the speaking of untruth, falsehood, or telling lies upon any account whatsoever; equivocating, perverting the truth, falsifying our word, and the like.

Q. *How do men injure the truth in courts of judicature?*

A. By persons informing against or accusing others falsely; by the accused person's denying that of which he is guilty; by suborning false witnesses; by witnesses concealing or disguising the truth, or witnessing falsely; by persons agenting and pleading against the truth, or for an evil cause; by forgery, or making use of false writings; by perverting of men's words to a wrong meaning; by undue silence in a just cause, or not acting faithfully for it; by passing unjust sentences, justifying the guilty, or condemning the innocent, Luke xxiii. 2. Acts xxix. 2, 5. Gen. iv. 9. Acts vi. 13. 1 Kings xxi. 13. Isa. v. 23. Psalm cxix. 69. Lev. v. 1. 2 Tim. iv. 16. Isa. x. 1. Prov. xvii. 15. and xxxi. 8, 9.

Q. *Is every man that speaks an untruth guilty of lying?*

A. No, he is not, if he really think the thing to be true which he speaks, although it may be false.

Q. *What is it you mean by a lie then?*

A. A man's speaking of any thing which he knows to be false, and telling it with a design to deceive.

Q. *What is the evil of lying?*

A. 1. It is a sin most hateful to God, who is a God of *truth.* 2. *It* tends to destroy all human society and commerce *among men.* 3. It makes a man a child of the devil; for he *is a liar,* and the father of lies, Prov. vi. 17. John viii. 44.

Q. *Doth not God testify his high displeasure against the sin of lying?*

A. Yes, and that even in this world; for God struck Ananias and Sapphira dead with a lie in their mouths.

Q. *What is the portion of liars hereafter?*

A. All liars shall have their part with the father of lies in the lake that burneth with fire and brimstone; for God hath said it, Rev. xxi. 8.

Q. *Is it not then one of the worst names, to call a man a liar?*

A. Yes; and therefore we should guard against doing it.

Q. *But what if the person so called do deserve the name?*

A. Then we should be grieved for it, and reprove him, not in passion to expose him, but in the spirit of meekness in order to amend him.

Q. *May not a man tell a lie, to preserve his own or his neighbour's life?*

A. No; for we must not do evil that good may come. Nay, we must not lie, though it were to advance the glory of God, Job xiii. 7. Rom. iii. 7, 8. And, though some of the scripture-saints may have failed in this respect, we must not follow their example, but live by precept.

Q. *What think you of the Popish doctrine and practice of equivocations, and of keeping no faith with heretics?*

A. They are abominable.

Q. *What do you think of these who lie in jest, to make sport to others?*

A. God calls them fools that make a mock of sin, Prov. xiv. 9.

Q. *What are these things injurious to our own good name, which the ninth commandment forbids?*

A. They are such as, thinking or speaking too highly, or too meanly of ourselves; flattering, vaunting and vain-glorious boasting; accusing ourselves of what we are not guilty; aggravating smaller faults too much; excusing or extenuating sins, when called to a free confession; denying the gifts or graces which God hath given us; rash exposing our infirmities before the wicked; speaking or doing any thing which may be a blot upon our name, Rom. xii. 16. Luke xviii. 11. Exod. iv. 10. 2 Tim. iii. 2. Psalm xii. 3. 1 Cor. xiii. 4, 5. Matth. vii. 3. Prov. xxviii. 13. Gen. iii. 12, 13. Job xxvii. 5. Col. ii. 18. Prov. xiv. 34.

Q. *What are the things injurious to our neighbour's good name, here forbidden?*

A. All slandering, backbiting, reproaching, scolding, tak-

ing up and spreading evil reports, evil speaking, rash judging or censuring, whispering, tale-bearing, misconstructing the actions, words, or intentions of others; not covering their infirmities, stopping our ears against their vindication; not clearing their innocence when we know it; speaking truth with an ill design against them; being glad at their miscarriage or disgrace; scornful contempt, scoffing; fond admiration of some, to the disparagement of others, Psal. l. 20. Job xix. 3. Psal. xv. 3. James iv. 11. Rom. i. 29, 30. Lev. xix. 6. Neh. vi. 6, &c. Rom. iii. 8. Psal. lxix. 10. 1 Sam. i. 13, 14. Acts vii. 57. 1 Sam. xxii. 9. Jer. xlviii. 27. Psalm xxxv. 15, 16. Gen. xxi. 9. Jude 16.

Q. *Though we may not raise a false report, yet may we not repeat it after hearing it?*

A. No; for that is to spread it: wherefore, though a false report be laid at our foot, we should be unwilling to take it up, Psal. xv. 3.

Q. *Ought we not to discourage all backbiters and tale-bearers?*

A. Yes: for such do *sow discord among brethren, and separate chief friends;* and we may suspect, that these who bring such tales to us, will be ready also to take some away, Prov. vi. 19. and xvi. 9. and xxv. 23.

Quest. 79. *Which is the tenth commandment?*

Ans. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Quest. 80. *What is required in the tenth commandment?*

Ans. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour and all that is his.

Q. *In what verse of the New Testament have we this command summed up and explained?*

A. In Heb. xiii. 5. "Let your conversation be without *covetousness*, and be content with such things as ye have."

Q. *When the answer bears that* the command requires *full*

tment with our condition, doth it mean that we should tent to live in a sinful condition?

No; for God quarrels with sinners for such a content- Rev. iii. 17.

Doth it mean that we should be insensible or uncon- d under an afflicted condition?

No; for God is displeased with this too, Jer. v. 3. vii. 9.

What is the meaning of it then?

That we should be well satisfied with that portion of ecessaries and comforts of this life, which God in his m sees fit to bestow upon us, without grudging or re- g at his will, but freely acquiescing in God's determina- as that which is best and most fit for us.

Who are these that attain to this contentment?

These who have their spirits suited to their condition.

Are not these the happiest persons in the world?

Yes; for they have a mercy that is better than the est fulness of earthly things.

May a man as soon attain to this happiness of content- with a little of the world, as with much of it?

Yes; for the apostle Paul, who had *little* of it, was contented with his little; and, upon the occasion of a supply sent him from Philippi, he saith, *I have all, and d; I am full*, Phil. iv. 11, 18. Whereas, Ahab, who kingdom, was full of vexation and discontent for want both's vineyard; and so was Haman, though laden with s and honours, for want of a bow from Mordecai, 1 Kings 4, 5, 6. Esther v. 11, 12, 13.

How do believers arrive at such contentment with a little world?

They learn it of God, who teacheth them to believe ink upon their own unworthiness; to consider that their had not where to lay his head, that God will give them is best for them, and that their portion in Christ and al life is large enough for all their wants.

How is it that riches do not afford contentment to the f this world?

Besides that the world is but vanity, there is a secret attending their enjoyments, which blasts the comfort m; hence the earthly heart is, like the grave, never ied, but still would have more, Eccl. v. 10. Prov. xxx. 6.

Is it covetousness for a man to desire more of this than what he hath?

A. No, if he desire it for good ends, with submission to God's will, and use honest means to get it.

Q. *What then is the covetousness here forbidden?*

A. It is to desire the good things which another enjoys; and to grudge at their having of them.

Q. *May not a man wish for the estate of another, if he design to do more good with it than he doth?*

A. No; for the heart is most deceitful, and its purposes variable; hence he is called a *fool that trusteth in his own heart*, Prov. xxviii. 26. Jer. xvii. 9.

Q. *Are they not strangers then to their own hearts, who think they would be contented if they had a little more of the world than what they have?*

A. Yes; for the desires of the heart enlarge with the estate.

Q. *Are not these far wiser, who are desirous to obtain the true riches of saving grace, and the promises of the covenant?*

A. Yes; for these will abide with them, when other riches will make themselves wings, and fly away from them, and even then when they stand most in need of help.

Q. *How may those who are poor attain to contentment with their lot, and be kept from covetousness?*

A. By placing their chief happiness in the enjoyment of God; and by considering that their worldly condition is of God's carving, and that they have more than they deserve; that many better have been in worse circumstances; that many are the worse for riches, but few or none the better; and that as they brought nothing into this world, so they shall carry nothing out, Psal. xvi. 5, 6. Hab. iii. 17, 18. Gen. xxxii. 10. Job i. 21. Heb. xi. 38. Eccl. v. 13. 1 Tim. vi. 7, 8.

Q. *Is not to be truly godly, the short way to contentment?*

A. Yes; for godliness is that, unto which only true contentment is annexed, 1 Tim. vi. 6. Christ hath purchased this grace unto all who believe in him.

Q. *Have not the godly poor some special arguments to make them easy under their straits?*

A. Yes, by considering that God designs these very straits for their good, to keep them humble and depending; that he sees riches would be a snare to draw their hearts away from God; that it is rare to see a rich man eminent in grace; that God hath been far kinder to them in giving them a portion in his well ordered covenant, a *goodly heritage*, which is infinitely more excellent and durable than any other.

Q. *How shall the rich attain contentment in their full condition?*

A. By seeking grace from God, and not expecting hap-

piness from the things of time; by studying to employ their riches for the glory of God, and the good of others; by keeping still in mind that God in Christ is the soul's portion, that the world cannot give them true comfort, that it cannot lengthen out their lives, nor profit them at the hour of death, Luke xii. 15. Psal. lxii. 10. Prov. xi. 4. 2 Cor. ix. 7, 8.

Q. *How shall these be content and easy who are reduced from a prosperous state to low circumstances?*

A. By considering that God hath absolute dominion over us, hath right to do with his own what he will; that he taketh nothing from us, but what he gave, or rather lent to us for a time; that he is holy, just, and wise, and knows what state is fittest for us.

Q. *What are the advantages of this grace of contentment?*

A. It produceth much inward peace, composeth the soul for duty, calms the spirit in adversity, and preserves from many temptations, snares, and sins, which those that are discontented fall into, such as fretting, murmuring, passion, bitterness, envy, lying, stealing, injustice, swearing rashly or falsely, and many others.

Q. *What is meant by the right and charitable frame of spirit toward our neighbour and all that is his, which this command requireth?*

A. It is to be kindly affectioned to others, to wish their good, to rejoice in their prosperity, and to be sorry for their afflictions, Rom. xii. 10, 15. 3 John ii 3. Heb. xiii. 3.

Quest. 81. *What is forbidden in the tenth commandment?*

Ans. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Q. *After God had forbidden the sins of stealing and adultery in the preceding commands, why doth he add,* Thou shalt not covet thy neighbour's house, nor his wife?

A. To assure us of the spiritual extent and meaning of the law, and that it forbids the very first motions or risings of sin in the heart; the consideration whereof opened Paul's eyes to see his vileness through indwelling sin, though he was free of gross vices, Rom. vii. 7. "I had not known lust, *except the law had said,* Thou shalt not covet."

Q. *What is the first sin which the answer mentions as he forbidden?*

A. Discontentment with our estate, which is the sin of both rich and poor.

Q. *Whence doth men's discontent with their condition arise?*

A. From pride, love to the world, and distrust of God's providence.

Q. *How doth it arise from pride?*

A. Because it appears that they who are discontented with God's carving, have too high thoughts of themselves; they either think they deserve better at God's hand, or that they could have ordered matters better for themselves than God hath done.

Q. *What are the evils of discontentment?*

A. Besides these mentioned a little before, it makes men unthankful for mercies, unfit for duties, uneasy to their relations and neighbours; it breeds strife, debates, law-suits, rebellions and murders; it robs men of the comfort of their lives, makes their crosses heavier, and provokes God to prolong and add to them.

Q. *What is the* second *sin here forbidden?*

A. Envy, which is a secret discontentedness at the prosperous state of others, or a grudging or grieving at their wealth, qualifications or honours.

Q. *What are the evils of this sin of envy?*

A. It is heart-murder, and a sin against all reason; yea, it is devilish to be a man's enemy for no other reason but because God is kind to him: it is a quarreling with God's wisdom and goodness; it is rottenness to the bones; it produceth confusion and every evil work, Matth. xx. 15. Prov. xiv. 30. James iii. 16.

Q. *What are these inordinate motions and affections to the things of our neighbour, which are here forbidden?*

A. All desires after these things which we cannot have by lawful means, or without wronging our neighbour; and all inclinations to coveting, Col. iii. 5.

Quest. 82. *Is any man able perfectly to keep the commandments of God?*

Ans. No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

Q. *Why is it said in the answer,* No mere man?

A. To except the man Christ Jesus, who did perfectly keep God's commands.

Q. *Was not Christ a mere man?*

A. No; he was God and man.

Q. *Why is it said*, since the fall?

A. To except our first parents when in the estate of innocence, who then were able to keep God's commands perfectly.

Q. *Why is it said*, is able in this life?

A. To except the saints in heaven, who are perfectly able to do it there.

Q. *Can no saint on earth attain to perfection in keeping God's law?*

A. No; for "there is not a just man upon the earth, that doth good and sinneth not," Eccl. vii. 20. 1 John i. 8, 10.

Q. *How comes it to be so?*

A. Because the best saints here are but renewed in part, and they have remains of corruption in them, which fight against the spiritual and renewed part, Gal. v. 17. And we find the best of scripture saints acknowledging this, and complaining of their imperfections, Job ix. 2, 3. Psal. xix. 13. and cxxx. 3. and cxliii. 2. Isa. lxiv. 6. Dan. ix. 5. Rom. vii. 18. &c.

Q. *Are not Noah, Job and Hezekiah called perfect men?* Gen. vi. 9. Job i. 8. 2 Kings xx. 3.

A. That is not meant of an absolute perfection, or a perfection of degrees; but only of the perfection of sincerity, or a perfection of parts; as the body of an infant is reckoned perfect, though it be not come to the highest perfection. And that the scripture doth not mean absolute perfection, is evident from its recording the sins and imperfections of these very persons which are called perfect, Gen. ix. 21. Job iii. 1, 3. 2 Chron. xxxii. 25.

Q. *What is meant by sincerity or a perfection of parts?*

A. A sincere or upright aiming at conformity to the will of God in all things, and a constant pressing on for farther degrees of holiness.

Q. *Doth not David say*, Judge me, O Lord, according to my righteousness? Psal. vii. 8.

A. He speaks there, not of the righteousness of his *person*, but of the righteousness of his *cause*, which he defended against his adversaries, and to which he appealed.

Q. *Doth not the apostle say*, Whosoever is born of God doth not commit sin? 1 John iii. 9.

A. The sense is, That the regenerate do not commit sin, as they once did, with delight, or full consent of the will; they do not allow sin to reign in them. But that they are not without sin, is evident from 1 John i. 8.

Q. *Why doth Christ require us to be perfect*, Matth. v. 48. *if we cannot attain to it?*

A. 1. To let us know what he hath of right to demand of us. 2. To humble us, and drive us to Christ for perfect righteousness. 3. To teach us to desire, aim at, and press toward perfection in holiness.

Q. *In what respect are we guilty of breaking the commands of God?*

A. We are guilty of it daily, in thought, word, and deed.

Q. *Doth God look upon thoughts of sin as breaches of his law?*

A. Yes, Gen. viii. 21. Matth. v. 28. and xv. 19. Jer. iv. 14.

Quest. 83. *Are all transgressions of the law equally heinous?*

Ans. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. *Are all sins equal?*

A. No, some are more heinous than others.

Q. *What is it for a sin to be heinous?*

A. It is to be more hateful and offensive to a holy God, than others are.

Q. *How doth it appear that some sins are more offensive to God than others?*

A. From these things; 1. The sin-offering under the law was to be greater than the trespass-offering. 2. Some sins are more severely threatened and punished than others. 3. Some sins are declared not capable of pardon, Lev. ix. 3. Matth. xxiii. 14. and xii. 31.

Q. *Why is it said in the answer, that some sins are more heinous in the sight of God than others?*

A. To teach us by what rule we should judge of the greatness of sins, seeing many are apt to make light of that which is heinous before God, who certainly is the proper judge in this matter.

Q. *What is it that makes some sins more heinous than others?*

A. Some sins are more heinous in themselves, or in their own nature; and some by reason of certain aggravations attending them.

Q. *What are these sins which are more heinous in their own nature than others?*

A. Sins against the first table of the law, or these which

are committed more immediately against God, are more heinous than sins against the second table, or these which are immediately against man; as for instance, sacrilege is more heinous than theft, idolatry than adultery, blasphemy against God than defaming of our neighbour, 1 Sam. ii. 25.

Q. Are not some of the sins against the first table more heinous than others?

A. Yes; and we find *atheism* and *idolatry* marked out as sins of the greatest magnitude, Exod. v. 2. Jer. xliv. 4.

Q. Are not some of the sins against the second table more heinous in their own nature than others?

A. Yes; *murder* is noted for a most heinous and crying sin; and so is *oppression*, especially of the widow and fatherless, Gen. iv. 10. Exod. xxii. 23.

Q. Are heinous and crying sins capable of forgiveness?

A. Yes, upon true faith and repentance, Isa. i. 18. 1 Cor. vi. 11.

Q. What are the only fountains of pardon which sinners must look to?

A. The free grace of God, and the meritorious blood of Jesus Christ, Luke vii. 42. Eph. i. 7. 1 John i. 7.

Q. What is the most heinous of all sins in the world?

A. The sin against the Holy Ghost, being a sin unto death, which is not forgiven, Matth. xii. 31. 1 John v. 16.

Q. What is the sin against the Holy Ghost?

A. It may be described, an apostacy, or turning from God and his truths and ways, after clear illumination and a fair profession; and sinning wilfully with hatred, malice, and despite against Christ and his people, and continuing impenitent therein to the end, Matth. xii. 31, 32. Heb. vi. 4, 5, 6. and x. 26, 29.

Q. What are the aggravations *which make some sins more heinous than others?*

A. They are the particular circumstances which do attend them, that make them greater than otherwise they would be. And from scripture we find sins do receive their aggravations, 1. From the persons offending. 2. From the parties offended. 3. From the means against which sins are committed. 4. From the manner of committing sin. 5. From the time of sinning. 6. From the place where sins are committed.

Q. How is sin aggravated from the person offending?

A. Sin is aggravated, if the person guilty be of age and experience, or be eminent for his gifts, profession, station or office in the world; so that his example may encourage or

draw others into sin, 2 Sam. xii. 14. 1 Kings xiv. 16. Mic. iii. 5. Rom. ii. 24. Gal. ii. 13.

Q. *Are not the sins of* Christians *more heinous than the sins of* heathens? *A.* Yes.

Q. *Are not the sins of these children who have had a religious education and example, more heinous than the sins of others?* *A.* Yes.

Q. *How is sin aggravated from the* parties offended?

A. Sin is aggravated, when it is committed immediately against God and his perfections, against Christ and his grace; against the Holy Spirit and his operations; against men in eminent stations, our superiors and friends to whom we are much obliged; against the souls of men, and these who are dear to Christ, Psal. li. 4. Rom. ii. 4. Matth. xxi. 38. Heb. xii. 25. Eph. iv. 30. Acts vii. 51. Numb. xii. 8. Isa. iii. 5. Prov. xxx. 17. Psalm xli. 9. Ezek. xiii. 19. Matth. xviii. 6. 1 Cor. viii. 12.

Q. *How is sin aggravated from the* means *against which it is committed?*

A. Sin is much aggravated, when it is committed against a clear and lively dispensation of gospel light and love, against the most gracious calls and offers, against the light of nature, and the convictions of conscience; against mercies, threatenings and judgments; against counsel and admonitions; against long patience and good examples; against church-censures and civil punishments; against prayers and purposes, vows and covenants, Matth. xi. 21, 23. John xv. 22. Rom. i. 26. Dan. v. 22. Deut. xxxii. 6. Amos iv. 9. Jer. v. 3. Prov. xxix. 1. Tit. iii. 10. Prov. xxiii. 35. Psalm lxxviii. 36, 37. Eccl. v. 4. Lev. xxvi. 25.

Q. *How is sin aggravated from the* manner *of committing it?*

A. When a man sins wilfully and without temptation, presumptuously and without fear, deliberately and with contrivance, obstinately and with resolution, impudently and with boasting, willingly and with delight, maliciously and with despite, customarily and with continuance, openly and with contempt. Likewise sin is much aggravated, when a man is guilty of doing that which he condemns in others, of relapsing into sin after repentance, of doing evil under a cloak of religion, or of teaching and encouraging others to sin, Jer. vi. 16. Numb. 15. 30. Psal. xxxvi. 4. and liii. 1. *Prov. ii. 14.* Isa. lvii. 17. Zech. vii. 11. 2 Pet. ii. 20. Rom. *i. 32.* and ii. 21. Rev. ii. 14.

Q. *How is sin aggravated* from the time of sinning?

A. Sin becomes more heinous, when it is committed upon the Sabbath day, or when the person ought to have been at divine worship, or after solemn ordinances and engagements to be the Lord's, or in time of affliction, when the Lord is calling to humiliation, Ezek. xxiii. 38. Isa. xxiii. 12, 13. and lviii. 3. Numb. xxv. 6. 2 Chron xxviii. 22. Isa. i. 1.

Q. *How may sin be aggravated from the* place *of sinning?*

A. When it is committed in a land of light, in a place dedicated to the worship of God, in a place of gracious deliverances, or in a public place before others, who may thereby be tempted and ensnared, Isa. xxvi. 10. 1 Sam. ii. 22. Psalm cvi. 7. 2 Sam. xvi. 22.

Quest. 84. ***What doth every sin deserve?***

Ans. **Every sin deserveth God's wrath and curse, both in this life, and that which is to come.**

Q. *What is meant by God's wrath and curse due to sin?*

A. These dreadful punishments, which are the effects of the sin-revenging justice of God, and the condemning sentence of his broken law, both here and hereafter.

Q. *Doth the least sin deserve eternal punishment?*

A. Yes.

Q. *How is that evident?*

A. Because every sin is an offence done against an infinitely holy and righteous God, and his just law; wherefore God's justice doth demand infinite satisfaction for it, Gal. iii. 10. Rom. vi. 23. Ezek. xviii. 4.

Q. *How doth it appear that there is so much evil in every sin?*

A. Because every sin in its own nature is a walking contrary to God, and a contemning of him who is infinitely good: it strikes against his sovereignty, his infinite power, his wisdom, his goodness and holiness, Lev. xxvi. 40. Psalm x. 13. James ii. 10, 11. 1 Cor. x. 22. Jer. ii. 5. Hab. i. 13.

Q. *Is there no ground for the Popish distinction of sins* venial *and* mortal?

A. No; for every sin in its own nature is mortal and deadly; and though every sin be venial or pardonable through Christ, yet in itself it deserves eternal punishment, Rom. vi. 23. Deut. xxvii. 26. Rom. i. 18.

Q. *Is there not more evil in the least sin, than the sufferings of a finite creature can make atonement for?*

A. Yes; and therefore the sufferings of the damned, being never satisfactory must be eternal.

Q. *Cannot the least sin be expiated by any thing but the blood of Christ?*

A. No, Heb. ix. 22.

Quest. 85. *What doth God require of us, that we may escape his wrath and curse due to us for sin?*

Ans. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of redemption.

Q. *How know you that the wrath of God is due to us for every sin?*

A. Because the wrath of God is revealed from heaven against all unrighteousness of men, and every sin is a contempt of an infinite God, Rom. i. 18. Psalm x. 13.

Q. *Hath God revealed any way for escaping that wrath which is due to us for sin?*

A. Yes, namely, the way of faith and repentance, with a diligent use of all the means of grace.

Q. *Doth God require faith, repentance, and the use of means in order to satisfy for sin, and purchase salvation to us?*

A. No; for that would be to make a saviour of our duties, and to render Christ's death in vain, Gal. ii. 21.

Q. *Why then doth God require these things of us?*

A. He requires them only as means for applying the purchase of Christ's death, and communicating the grace he hath merited unto us, Luke xxiv. 47. Rom. i. 16, 17. Luke xxi. 36.

Q. *Are faith, repentance, and other duties, the conditions of our salvation?*

A. Yes, they may be called so, if by conditions we understand no more but that they are necessary means of our salvation, as being appointed by God for applying the righteousness of Christ, which is the only meritorious and pleadable condition of our salvation.

Q. *Could not God save us by Christ's righteousness, without faith, repentance, or any other means?*

A. Whatever God might do in his absolute sovereignty, it ought to satisfy us, that God hath expressly revealed his will in this matter, and hath declared that it is through the use of these means only that he will communicate to us the

benefits of redemption; and this makes them absolutely necessary to all who expect salvation by Christ: and indeed it would not be for the honour of God to pardon or save any that go on in sin, and neglect Christ and his worship.

Quest. 86. *What is faith in Jesus Christ?*

Ans. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. *Is not faith taken in different senses in scripture?*

A. Yes; sometimes it is taken for the doctrine of faith, and sometimes for the grace of faith.

Q. *How is it otherwise distinguished?*

A. Into historical faith, the faith of miracles, and saving faith.

Q. *Is it saving faith for a man to believe that there is a God, or that Jesus Christ is the Saviour of sinners, or that the Bible is true?*

A. No; for that is only historical faith, and the devils come this length, James ii. 19.

Q. *What is historical faith?*

A. It is the assent of the understanding unto the truths revealed in the word, whereby a man believes and gives credit to them as he doth to the truth of a history. So did these, Matth. xiii. 20. John ii. 23. Acts viii. 13. and xxvi. 27.

Q. *What more is there in saving faith than for a man to assent or give credit to the divine testimony?*

A. If the assent be strong and full, it will indeed bring along with it the other acts of faith; that is, if a man not only assent to the things revealed in the gospel as true, but also firmly believe that they are as valuable and excellent as they are held forth to be, then he cannot but close with them. But if our assent doth only regard the truth of the things proposed, and not their goodness and suitableness to us, it is not true and saving; for where faith is true, there is not only an assent of the mind to the verity of gospel-truths, but also a consent of the heart unto them, as worthy of all acceptation, 1 Tim. i. 15. Rom. x. 10.

Q. *What is the faith of miracles?*

A. It is a peculiar confidence in the power of God, for producing of miraculous effects, which many had in the first times of the gospel both actively and passively. Some had faith to heal, and others to be healed; and both these were

sometimes found in persons void of saving faith, as in Judas and the unthankful lepers.

Q. *Why is faith in the answer called a grace?*

A. Because it is God's free gift, without any deserving in us, Eph. ii. 8.

Q. *Why is it called a saving grace?*

A. Because there is no salvation without it, and all those who have it shall be saved, Mark xvi. 16.

Q. *How is it that faith doth save us?*

A. Not by virtue of any worth in faith, or of its being a deed or work of ours; but because faith is the grace that takes hold of the righteousness of Christ, by which only we are justified and saved.

Q. *Why then are we said to be justified and saved by faith?*

A. Because faith is the instrument and means of our justification and salvation.

Q. *Is not faith the fruit of Christ's purchase?*

A. Yes; for it is given in the behalf of Christ to believe: he sends his Spirit to work faith, and hence he is called both the *author and finisher of faith*, Phil. i. 29. Eph. i. 17, 19. Heb. xii. 2.

Q. *What mean you by the righteousness of Christ, which is the matter and ground of our justification before God?*

A. Christ's doing and dying, or all that he did and suffered for us as our Surety and cautioner. (See Quest. 33.)

Q. *Is it the same righteousness then, which we find sometimes called the righteousness of God, and sometimes the righteousness of faith?* Rom. x. 3, 6.

A. Yes, it is the very same: and it is called the righteousness of God, because it is of God's devising and of God's performing, he being God that wrought it out for us. It is called the righteousness of faith, because it is by or through faith that the righteousness of Christ becomes ours; and hence we find it sometimes called the righteousness of God by faith, Phil. iii. 9.

Q. *What is the proper object of faith?*

A. The general object of faith is the whole word of God; faith doth assent and consent to all its truths, offers, commands, promises, and threatenings; but the special object of faith is Christ and his Surety-righteousness; for it is to this the penitent soul doth look as the only ground of its justification before God, 2 Cor. ii. 2.

Q. *What are the principal acts of justifying or saving faith?*

A. There are two mentioned in the answer, namely, *receiving* and *resting* upon Christ

Q. *What are we to understand by these two acts of faith?*

A. 1. To receive Christ, is to make choice of Christ, and embrace the offer of him as our Surety, and to consent with a hearty approbation to the gospel-way of justification and salvation through Christ. 2. To *rest* upon Christ, is to adventure our all upon a crucified Jesus, by trusting in him alone, and laying the full weight and stress of our souls and our whole salvation upon him, as the only foundation and ground-stone laid in Zion for perishing sinners to rest on, Psal. ii. 12. 1 Pet. ii. 6.

Q. *Why is faith said to rest upon Christ* alone *in the answer?*

A. To shew that sinners must not rest partly upon Christ, and partly upon their own *doings* for salvation, but upon Jesus Christ alone.

Q. *Doth not the soul's resting on Christ import that it is laden and burdened when it comes to Christ?*

A. Yes; for the soul is burdened, not only with the fears of wrath, but also with the guilt and pollution of sin, and with the power of indwelling corruption, which it longs to get rid of.

Q. *What is there in Christ to give rest to the burdened soul?*

A. There is in him a fulness of merit to expiate guilt, satisfy justice, and obtain cleansing and purity to the soul, yea, there is a fulness of the Spirit in him, to renew and sanctify the natures of all who come to him.

Q. *Must not we by faith receive and rest on Christ in all his three offices, of prophet, priest and king.*

A. Yes, we must receive and rest on Christ, 1. As our priest, by renouncing all confidence in our own doings, and being content to be justified by Christ's sacrifice and righteousness only. 2. We must receive and rest upon Christ as our prophet, by renouncing all our carnal reasonings, and submitting to be taught by Christ, and to learn and believe according to the revelations of his word. 3. We must receive and rest upon Christ as our king, by renouncing our own wills and inclinations, and subjecting our whole man, hearts and wills, to Christ, to be inclined and ruled by his Spirit according to the directions of his word.

Q. *Hath saving faith any other acts besides these of receiving and resting upon Jesus Christ.*

A. Yes; for saving faith doth also receive and believe the whole word of God, and that because of the divine testimony; and acteth differently upon the several parts thereof, giving credit to its histories and prophecies, yielding obedience to its commands, trembling at its threatenings, and embracing

its promises as infallibly true and certain: though still the receiving and resting upon Christ, as tendered in the gospel-promises for salvation, be the chief and main acts of saving faith, John iv. 42. 1 John v. 10. Acts xxiv. 14. Rom. xvi. 26. Isa. lxvi. 2 Heb. xi. 13. John i. 12. Isa. xxvi. 3.

Q. *For what ends are we by faith to receive and rest upon Christ?*

A. For salvation; that is, for our complete salvation, not only from wrath, but from the filth, power and right of sin, and all the effects of it; so that it includes justification, sanctification, and eternal glory.

Q. *What is the ground upon which we are warranted to receive and rest upon Christ for salvation?*

A. Upon this, that he is offered to us in the gospel.

Q. *Unto whom is Christ offered in the gospel?*

A. Not to believers only, but to all who hear the gospel, even the greatest sinners, Mark xvi. 15. Rom. x. 18. Isa. xlv. 22. and xlvi. 12.

Q. *By whom is Christ offered to us in the gospel?*

A. By his Father, by himself, by his Spirit, and by his ministers, Matth. xxii. 2, 3. Isa. lxv. 1. Rev. iii. 20, 22. Mark xvi. 15.

Q. *Upon what terms is Christ offered unto us?*

A. He is offered, 1st, Freely, without money or price, or without regard to any good thing in us, but merely to our need, Isa. lv. 1. and lxv. 1. 2dly, Christ is offered to us wholly and undividedly, in all his offices, of prophet, priest and king; in all which we must receive him, as before mentioned.

Q. *Do any refuse Christ who have him offered to them?*

A. Yes; the most part do refuse him, John i. 11. Isa. liii. 1.

Q. *Who are they that will be reckoned refusers of Christ?*

A. All who do not believe the report of the gospel, and embrace the offer made unto them.

Q. *Is saving faith a sure proof of our being elected to eternal life?*

A. Yes, and therefore it is called the faith of God's elect; and it is said, 'As many as were ordained to eternal life, believed,' Tit. i. 1. Acts xiii. 48.

Q. *Why is faith called precious in scripture?* 1 Pet. i. 7. 2 Pet. i. 1.

A. Because it is honoured by God to be the instrument of *our justification*, to be the *eye* that discerns Christ, the *hand that takes hold* of him, and the bond of our union with him: *it is the spring* of the other graces, and doth set them a-work;

it is the means of our spiritual life and supplies, and of our peace and joy, Rom. v. 1, 2, 3, &c. Eph. iii. 17. Gal. ii. 20. Rom. xv. 13.

Q. Why doth God put such respect upon faith above the other graces?

A. Because faith puts the highest honour upon his beloved Son, and approves of God's device of saving us through him; it strips the creature of all ground of boasting, and doth highly exalt free grace; it gives God all the glory of our salvation, which is most acceptable to him, Matth. xvii. 5. 1 Pet. ii. 7. Rom. iii. 27. and iv. 16. Eph. ii. 7, 8.

Q. By what marks may we know if we have saving faith?

A. True faith produceth a high esteem of Christ, and worketh by love; it softens and purifies the heart; it vents itself much in prayer and good works, and looses the heart from earthly things; 1 Pet. ii. 7. Gal. v. 6. Mark ix. 24. Acts xv. 9. Heb. iv. 14, 16. James ii. 18. 2 Cor. iv. 18.

Q. Have all believers saving faith in the same degree?

A. No; for some are weak, while others are strong.

Q. How doth the weakness of faith discover itself?

A. In much doubting and staggering at the promises, in depending upon the means more than Christ, in living much by sense, in distrusting of God, and fainting in the day of adversity.

Q. How may we know if there be faith in reality, amidst such weaknesses and signs of unbelief?

A. It is a hopeful evidence, if the soul in the mean time be mourning for its unbelief, crying for more faith, and looking sincerely to Christ for righteousness and strength.

Q. What are the evidences of a strong faith?

A. Where faith is strong, the soul will be aiming at the Redeemer's honour in all its actions; the love of Christ will constrain more powerfully to hate sin, and live godly, than the fear of hell, or the hope of reward can do: the soul will rejoice in tribulation, and be much in the exercise of praise; it will trust God in time of danger, and look through all discouragements to the faithfulness of God, and rely upon it.

Quest. 87. *What is repentance unto life?*

Ans. Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after new obedience.

Q. *Why is repentance called a grace, and a saving grace?*

A. See the answers before, concerning faith.

Q. *Why is it here called repentance unto life?*

A. True repentance is so called, Acts xi. 18. because it is a necessary means to attain eternal life; and to distinguish it from the sorrow of the world that worketh death, 2 Cor. vii. 13.

Q. *What is that sorrow of the world?*

A. It is that which we call a legal repentance, that hath no good effect; being a sorrow only for some gross sin, for fear of wrath; but not a sorrow for all sin as it dishonours God, such as gospel-penitents have.

Q. *Can a man by his own natural powers attain to gospel-repentance?*

A. No; for the heart by nature is like a stone, and none but the Spirit of God can take it away and give a heart of flesh, according to Ezek. xxxvi. 26.

Q. *What are the parts of true repentance, held forth in the answer?*

A. There are six; 1. A true sense of sin. 2. An apprehension of the mercy of God in Christ. 3. A grief for sin. 4. A hatred of sin. 5. A turning from sin. 6. A turning to God and the ways of new obedience.

Q. *What is the true* sense *of sin, which is necessary to repentance unto life?*

A. It is a heart affecting discovery of the guilt, malignity, and aggravations of sin, our undone state by it, and our inability to deliver ourselves from it, which wounds and distresses the conscience, and fills the mind with perplexity and restlessness until it can see some ground of hope, Psal. xxxviii. 3, 4. Acts ii. 37.

Q. *Wherefore is such a* sense *of sin necessary in penitents?*

A. To make sin hateful, and Christ desirable in their eyes; for it is only such sick souls who will value the physician, Mat. ix. 1, 13.

Q. *Are there not many who may be affected with a sense of sin, who never become true penitents?*

A. Yes; there is frequently conviction and trouble for sin, without conversion.

Q. *What is the difference between the convictions and trouble of unconverted persons, and these of true penitents?*

A. The convictions and troubles of the one are only for some gross sins, arising from a natural conscience and fears of hell; they are of short continuance, and are cured by natural means:

but the convictions and trouble of the other are for all sins whatsoever, inward and outward, secret and open; they arise from the Holy Spirit, a view of the evil of sin, and the injury done to God thereby; they are abiding, and are only cured by the blood of Christ.

Q. *What mean you by the apprehension of the mercy of God, which is needful to true repentance?*

A. That it is needful to bring a lost sinner to true repentance, that he discover that God is merciful, ready to forgive, and willing to be reconciled to repenting and returning prodigals.

Q. *Why is this needful?*

A. Because without it, a deep sense of sin is ready to overwhelm the soul with despair, as it did Judas.

Q. *After what way and manner is the mercy of God discoverable to guilty sinners?*

A. Only in and through Christ the Mediator, who hath given satisfaction to the justice of God for sin.

Q. *Can then the general goodness of God, or his absolute mercy, be any relief to convinced sinners?*

A. No, because God is also infinite in justice and holiness, and therefore must be a consuming fire to sinners out of Christ.

Q. *What is that true grief for sin which is necessary to repentance?*

A. It is a hearty sorrow and mourning of the soul for committing such an abominable thing as sin is; and that mainly because sin hath contemned and dishonoured God, hath crucified Jesus Christ, hath grieved the Holy Spirit, hath deformed and defiled our souls, and hath disabled us from glorifying God, and debarred us from communion with him.

Q. *What is that* hatred *of sin which is necessary in true repentance?*

A. It is an inward abhorrence of sin as the most abominable thing, and a loathing of ourselves because of it, Jer. xxxi. 19.

Q. *Can any who hate sin make a sport of it?* *A.* No.

Q. *Whence is it that a true penitent doth hate sin?*

A. Because sin is most hateful to God, it is the murderer of Christ, and an enemy to his own soul.

Q. *What kind of* hatred *doth the true penitent bear to sin?*

A. 1. It is a deep and implacable hatred, which makes him aim at the utter ruin and extirpation of sin in his soul. 2. It is an universal hatred; for seeing the true penitent doth *hate sin* as sin, he must hate every sin, whether secret

or open, pleasant or profitable, in himself or in others, Rom. vii. 24. Psal. cxix. 128.

Q. *Is not the soul's* turning *from sin an essential part of true repentance?* *A.* Yes.

Q. *What kind of* turning *must it be?*

A. 1. It must be a turning from sin in the heart, with a real grief for it, and hatred of it, Psal. xxxviii. 18. Ezek. xxxvi. 31. 2. It must be an universal turning from sin, both in the heart and in the life, without reserving of one known sin, Ezek. xviii. 31. 3. It must be attended with turning to God, and the ways of new obedience, Isa. l. 16, 17. Isa. lv. 7.

Q. *Is* turning *from sin always a sure sign of true repentance?*

A. Not always: for we read of some who turn, but not to the Most High; they may cease to do evil, and not learn to do well; they may turn from one sin to another, from profaneness to superstition, or from presumption to despair, Hos. vii. 16. Jer. iv. 1.

Q. *Is not turning from sin, when it is followed with turning to the Lord, a certain evidence of true repentance?*

A. Yes; for these two are the very essential parts of it.

Q. *What is this* turning to the Lord *which is essential to true repentance?*

A. It imports, 1. Our applying to God in Christ for pardon of sin, and cleansing from it. 2. Our making choice of God for our God. 3. Our having the outgoings of our hearts and affections to him, as our portion and happiness. 4. Our giving up ourselves to his service and obedience, Isa. lv. 7. Jer. iii. 22. Isa. xxvi. 8. Psal. cxix. 57, 58, 59.

Q. *How may we know if our* turning from sin to God *be true and real?*

A. When it is accompanied with a full purpose of, and sincere endeavours after new obedience; for purposes to continue in sin, or negligence in God's service, are inconsistent with true repentance.

Q. *Why is the penitent believer's obedience called* new obedience?

A. Because it springs from *new principles*, faith and love. 2. It is done for *new ends*, not for worldly interest, but to please God, and to advance his glory. 3. It is performed in a *new manner*, to wit, with the heart, and by faith looking to Christ for strength to do it, and for righteousness to make it acceptable to God.

Q. *What may we think of their repentance, who live in the neglect of duty, or in the practice of sin afterwards?*

A. We may think that their profession of repentance hath not been sincere.

Q. Can any man look for pardon or salvation without repentance?

A. No; for Christ hath expressly told us, "Except ye repent, ye shall all likewise perish," Luke xiii. 3.

Q. May a man delay his repentance until he come to a death-bed?

A. By no means; for many die very suddenly, neither have we power of ourselves to repent when we will, and men turn hardened in sin by continuing in it.

Q. Is there room for repentance for old sinners, and these who have been notoriously wicked.

A. Yes; for, if they repent, God hath said, he will 'abundantly pardon,' Isa. lv. 7. And we have instances of his doing so, 1 Tim. i. 13, 14, 15.

Q. But how shall we attain to true repentance?

A. We must cry earnestly to God for it, and plead his promises of giving it to these who ask it of him, James i. 5. Ezek. xxxvi. 36, 37. And we must look frequently to Christ crucified, whom we have pierced with our sins, Zech. xii. 10.

Q. Is it not said of Esau, that he found no place of repentance, though he sought it carefully with tears? Heb. xii. 17.

A. It is not said there, that Esau sought the grace of repentance from God to his own soul, but only that he sought of his father Isaac that he might repent of giving the blessing to his brother Jacob; which indeed he could not obtain; but it had been well for him, had he been as careful to seek God's blessing as his father's.

Q. Hath not repentance several counterfeits, which we ought to beware of?

A. Yes; for Saul confessed his sin, Ahab had outward expressions of mourning, Judas and Felix had great convictions and terrors, but none of these did turn from their sins to God in Christ for mercy.

Q. Do we need repentance only at our first turning to God?

A. Believers through their whole lives have need to be daily repenting and making application to Christ's blood, because they are daily sinning by infirmity, and falling short of their duty.

Quest. 88. *What are the outward means whereby Christ communicateth to us the benefits of redemption?*

Ans. The outward and ordinary means, whereby

Christ communicateth to us the benefits of redemption, are, his ordinances, especially the word, sacraments and prayer; all which are made effectual to the elect for salvation.

Q. *What do you mean by Christ's* ordinances *here?*

A. All these means of grace and salvation which he hath appointed in his word.

Q. *May not ordinances of man's appointment be made use of for our spiritual benefit?*

A. No; for these the Spirit of God doth call *will worship* and *vain things*, upon which we cannot expect his blessing, Col. ii. 23. Matth. xv. 9.

Q. *What are these benefits of redemption which are communicated to us in the use of Christs ordinances?*

A. They are many, such as knowledge, conviction, conversion, faith, repentance, pardon, peace, spiritual life, strength, &c.

Q. *What are the ordinances of Christ, by which he communicates these benefits to us?*

A. They are, the word, the sacraments, prayer, praise, a gospel-ministry, church-government and discipline, religious fasting, vowing, conference, meditation, self-examination, &c.

Q. *Why are these ordinances called means of grace or salvation?*

A. Because by them, or through them, the Holy Spirit conveys grace into his people's souls, and thereby promotes their salvation.

Q. *Which of these ordinances doth he chiefly make use of for that end?*

A. Especially the word, sacraments and prayer; but not excluding the rest from being also useful that way.

Q. *Why are these three called the* outward *means of salvation?*

A. To distinguish them from meditation, faith, repentance, and such inward means.

Q. *Why are they called the* ordinary *means?*

A. Because they are God's common and usual way of conveying grace.

Q. *Doth not God sometimes make use of extraordinary means for converting sinners?*

A. Yes; as in the primitive times, he frequently made use of the miraculous gifts of tongues, healing, casting out devils, inflicting judgments, and sometimes voices from heaven

and earthquakes, as means to convert souls; as in the case of Paul and the Jailor.

Q. *Are the ordinances means of salvation to all who enjoy them?*

A. No; instead of that, they are the savour of death unto death, to many who have them and abuse them, 2 Cor. ii. 16. Isa. lv. 11.

Q. *To whom are they made effectual to salvation?*

A. To the elect only.

Q. *Whence have the ordinances that efficacy?*

A. Not from themselves, but from the blessing and Spirit of God, 1 Cor. iii. 7.

Quest. 89. *How is the word made effectual to salvation?*

Ans. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

Q. *Who is it that makes the word effectual to salvation?*

A. The Spirit of God.

Q. *How are we to use the word, if we would have it made effectual to salvation?*

A. We must both read it and hear it preached.

Q. *What need we go to hear sermons, when we can read the Bible, or as good sermons, at home?*

A. Because it hath pleased God by the foolishness of preaching to save them that believe; and he calls us to hear that our souls may live; for, saith he, faith comes by hearing, 1 Cor. i. 21. Isa. lv. 3. Rom. x. 17.

Q. *Do they not slight God's ordinances for saving souls, who slight the preaching of the word?* *A.* Yes.

Q. *Is not the reading of the word God's ordinance for the conversion and salvation of souls as well as the preaching of it?*

A. Yes, as is evident from Deut. xvii. 19. Acts viii. 28, 29. Col. iv. 16.

Q. *Why is it said in the answer*, especially the preaching of the word?

A. Because it pleaseth the Lord to honour the preaching of the word more frequently and usually to convince and convert souls; as is manifest both from scripture and experience, 1 Cor. i. 21. Matth. xxviii. 19. Rom. i. 16. and x.

14, 15, 16, 17. Acts ii. 37. and iv. 2, 4. and vi. 7. and viii. 5, 6. and x. 44. and xi. 19, 20. and xiii. 48. and xvii. 3, 4. and xviii. 8, 9, 10. and xxvi. 18.

Q. *Whence is it that the preaching of the word is so honoured?*

A. Because it is an ordinance instituted for explaining and applying the word, which God makes use of to awaken, convince, rebuke, exhort, and comfort souls; and to speak directly and particularly to the consciences of men. And seeing God hath thought fit to institute a standing ministry in his church, for these very purposes, we may expect he will own and bless it, 2 Tim. iv. 2. Acts xxvi. 18. 2 Cor. v. 20. Eph. iv. 12. As, under the law, God had those who gave the sense of the word, and caused the people to understand it; so, under the gospel, he hath a convincing ministry, by which the secrets of men's hearts are made manifest, Neh. viii. 8. 1 Cor. xiv. 24, 25.

Q. *Would it not be a better way to convince and convert souls, to send an angel or one from the dead unto them?*

A. No; for we have greater evidence of the truth, certainty, and divinity of the word of God, than we could have of any such apparition; so that, if men do not hear the prophets and apostles, neither would they be persuaded though one rose from the dead, Luke xvi. 31.

Q. *What use doth the Spirit of God make of the word in order to the salvation of men?*

A. He makes use of it to convince and convert sinners, and to build up the saints, as set forth in the answer.

Q. *How is the word made the means of convincing sinners?*

A. By searching out hidden sins, and discovering the thoughts and intents of the heart; and by laying before us the evil and malignity of sin in contemning God, the pollution of sin in making us odious in his sight, and the guilt of sin in drawing eternal wrath and damnation upon us, Heb. iv. 12. Acts ii. 37.

Q. *How is the word made the means of conversion?*

A. The Spirit of God writes the threatenings, precepts and promises of it upon the heart; so that the soul is brought under affecting impressions of the reality of the things of the other world, the evil of sin, and excellency of Christ and holiness; whereby the man is gradually changed into a new creature.

Q. *Is there not a difference between the word's convincing and converting of a sinner?*

A. Yes; for a sinner may be convinced without being converted, but he cannot be converted without being convinced.

Q. *Is not the efficacy of the word very wonderful in conversion?*

A. Yes; and upon that account the scripture resembles it to rain, to light, to fire, to a hammer, and to a sword, Isa. lv. 10, 11. Psal. cxix. 105. Jer. xxiii. 29. Heb. iv. 12.

Q. *Wherein doth the wonderful efficacy of the word appear?*

A. In this, that one plain word or sentence of it will prevail more with the soul, than the most rhetorical discourses, or cogent arguments of men; it doth sometimes of a sudden turn the tide of the heart and stream of the affections to another course: it dispossesses Satan, and throws down his strong holds; it persuades men to mortify darling lusts, and resist the strongest temptations to sin; it causes men to see things in another light, to abhor what they loved, and love what before they abhorred; yea, so great is the change that the word makes upon men in conversion, that the scripture calls it a *creation*, a *regeneration* and a *resurrection*.

Q. *What is conversion?*

A. It is the implanting of new habits and principles in the soul, whereby there is an universal change wrought in the mind, heart and life; the whole man is turned from the creature to God, from self to Christ, and from sin to duty; the soul is conformed to the image of God, and the will is subdued to his will; and the man studies to please God in a holy life. In a word, conversion is the same thing with regeneration or effectual calling. (See more of it before, on 31st Q.)

Q. *Of what use is the word to those who are converted?*

A. It doth build them up in holiness and comfort, through faith unto salvation, Acts xx. 32. 2 Tim. iii. 15. Rom. xv. 4.

Q. *What is imported in building up of the converted?*

A. 1. It supposes that there is a good foundation laid, by their believing and resting upon Christ crucified, and receiving grace from him. 2. It imports their growing in grace, and that there is added to them more knowledge, more faith, more love, more strength, more holiness, and more comfort.

Q. *What mean you by* holiness?

A. It is a principle of new life, which inclines the soul to hate all sin, and to love what is pure and pleasing to God, and to study conformity in the whole man to the nature and will of God.

Q. *How doth the word build up converted persons in holiness?*

A. 1. By discovering to them the defects of their graces and duties. 2. By finding out and reproving every lust and hidden sin. 3. By shewing them more and more of the evil and deformity of all sin. 4. By fortifying them against the

suggestions of Satan, wicked men, and the corrupt heart. 5. By pointing forth their duty, and discovering to them more and more of the beauty and necessity of holiness. 6. By setting before them the attractive examples of Christ and the scripture-saints. 7. By directing them where to go for strength for every duty.

Q. *How doth the word build them up in* comfort?

A. 1. By furnishing them with marks and evidences of the work of grace in their souls. 2. By bringing to them the refreshing promises of pardon through the blood of Jesus Christ. 3. By discovering to them the promises of preserving grace, and of new supplies of strength both for work and warfare, duty and difficulty. 4. By assuring them of the unalterable nature of Christ's love, and of the well-ordered covenant. 5. By holding forth to them the great and glorious things laid up for them hereafter.

Q. *How doth the Spirit by the word, build up the saints in holiness and comfort?*

A. He doth it through faith, or by their exercising faith upon the truths and promises of the word; whereby they firmly embrace them, and feed upon them, Acts xv. 9. Rom. xv. 13. 1 Pet. i. 5, 6.

Q. *Wherefore hath the word so little efficacy in converting and building up in our day?*

A. Because we have provoked the Spirit of God to withdraw from the preaching of the word, and we come not to it with preparation and prayer, faith and attention; or else the good seed falls upon rocks, upon the high-way side, or among thorns.

Quest. 90. *How is the word to be read and heard, that it may become effectual to salvation.*

Ans. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. *Is the word of God effectual to the salvation of all who read and hear it?*

A. No; for many do read and hear it, yea, understand and remember it too, who do not truly believe it.

Q. *Is it warrantable for common people to read the scriptures?*

A. Yes; for Christ commands it, and the Bereans are commended for it, John v. 39. Acts xvii. 11.

Q. *Have they warrant to preach the word also?*

A. None have warrant to preach the word but these who have gifts for it, and are duly called to it, Rom. x. 14, 15.

Q. *Ought not all true Christians to bear a great love to God's word?*

A. Yes; for it is the directory of our lives, our counsellor in straits, our support in the day of affliction, and the book in which we find our evidences for heaven.

Q. *Should not the consideration of the author, design, and usefulness of this book, engage us to read it carefully?*

A. Yes; for we should look upon it as a *golden epistle* indicted by the Spirit of God; we should receive it as a *love-letter* from heaven, opening up God's designs of love to our souls; we should go to it as for our daily food and subsistence, and daily enquire in it for the will of God, and hereby consult with God about our duty in all cases.

Q. *At what times ought we to read the Bible?*

A. Not only upon the *Lord's day*, but also upon *week-days*, both morning and evening, seeing we have such constant occasion for it to quicken us in duty, encourage us in trials, resolve us in doubts, and strengthen us against temptations.

Q. *In what manner ought we to read the word of God?*

A. We should first look up to God for his blessing upon it, and then we should read with faith, reverence, and application to ourselves, as if we were particularly named in the precepts, promises, reproofs, threatenings, and consolations of it; and carefully observe these which are most applicable to us. And, in reading every part, we should still keep Christ in our eye, as the end, scope, and substance of the whole scriptures.

Q. *In what manner ought we to hear the word read and preached to us?*

A. Something is to be done before, something in time of it, and something after it.

Q. *What things are needful before hearing the word, that it may be effectual to our salvation?*

A. Two things, namely, preparation and prayer.

Q. *What is that* preparation *which is needful before hearing of the word?*

A. We must study to lay aside all worldly thoughts, and cares, and get awful impressions of the majesty of God, whose word we are to hear; and be willing humbly to be taught of him. We should enquire into our state, our wants and sins, and be content to put away every sin that the word *condemns, and comply* with every duty that the word calls for.

Q. *What is the need of such* preparation *before solemn duties?*

A. The greatness and jealousy of that God whom we approach do call for it; and it is a good token of the success of duty, when the heart is prepared for it, Psal. x. 17. "Thou wilt prepare the heart, thou wilt cause thine ear to hear."

Q. *Hath the word no success at any time upon unprepared souls?*

A. Though they have no right to expect it, yet God in his sovereign mercy is sometimes found of them that sought him not, Isa. lxv. 1.

Q. *May any man go to the word depending upon his own preparations?*

A. No, but only in dependence on Christ's merits, and the Spirit's assistance.

Q. *What kind of* prayer *is requisite before hearing the word?*

A. Humble and fervent prayer both in secret and in our families.

Q. *What should we pray for, if we would have the word effectual?*

A. We should pray that God may direct the minister rightly to divide the word of truth, and to speak a word in season to all; that God may pour out his Spirit upon us, and upon the whole congregation; and that he may give a blessing to his word, for convincing, converting, and edifying of our souls.

Q. *What is required in time of hearing the word, to make it effectual to salvation?*

A. We must hear it with attention, faith, love, meekness, and tenderness, Luke xix. 48. Heb. iv. 2. Luke xxiv. 32. James i. 21. 2 Chron. xxxiv. 27.

Q. *What is that attention which is needful in hearing the word?*

A. It is a diligent hearkening to the word with our minds fixed upon it, and guarding against all earthly and impertinent thoughts in time of it.

Q. *Whence do wandering thoughts proceed in time of hearing?*

A. From an earthly heart, from a careless mind, from a wandering eye, or from an evil custom.

Q. *What is the evil of wandering thoughts in time of hearing?*

A. They are provoking to God, a contempt of his omniscience; they keep us from remembering the word, and hinder the impressions and success of it.

Q. *How shall we be delivered from wandering thoughts?*

A. We ought to pray and watch against them; over-awe our hearts with God's presence, and all-seeing eye; and study to bring more love to the word: for what we love we fix our minds upon.

Q. How shall we prevent dulness, drowsiness or sleeping in time of hearing?

A. By considering that the great God is speaking to us, that life and death are set before us, and we are called to hear for our life, 2 Cor. v. 20. Deut. xxx. 19. and xxxii. 46. 47.

Q. What is that faith which is required in reading and hearing the word, that it may be effectual to our salvation?

A. It is the soul's believing and giving credit to the truth of the word, because of the divine testimony supporting it. If our faith in hearing be of the right stamp, we must believe that the word is God's, and that what he saith in it is infallibly certain, and we must receive it as such; and particularly the record which God hath given us of his Son. Again, we must believe that God speaks to us in particular, in the promises, threatenings and reproofs of his word; and therefore we must apply them to ourselves, and not put them by us.

Q. Why did not the word preached profit the Israelites?

A. Because it was not mixed with faith in them that heard it, Heb. iv. 2.

Q. Do they who hear the word in faith, receive it also with great love and esteem? *A.* Yes.

Q. How doth that appear?

A. By their diligent attendance on it, and by their prizing it above the most valuable things here below, such as gold, silver, or even their necessary food, Psal. xix. 10. and cxix. 72, 127. Job xxiii. 12.

Q. What is required of us after hearing, so as the word may be effectual to salvation?

A. We must lay up the word in our hearts, and practise it in our lives.

Q. What do you mean by laying up the word in our hearts?

A. It is to give the word such a place in our understandings, memories and affections, that the things of the world shall not be able to thrust it out, but we shall continue to remember, ponder and meditate upon it long afterwards.

Q. What is the advantage of laying up the word in this manner?

A. It would serve as a bridle to keep us back from sin, Psal. cxix. 11. 'Thy word have I hid in my heart, that I might not sin against thee.'

Q. What shall I do with a bad memory, that doth not retain the word after I hear it?

A. Labour to feel the power of the word, and get a high esteem of it; for what we highly value, we will not forget, as a bride will not forget her jewels, Psal. cxix. 16, 93. Jer. ii. 32.

Q. What is it to practise the word we hear in our lives?

A. It is to be ready to obey and put in practice whatever thing the word of God informs us to be our duty, James i. 22, 25.

Q. What shall we think of these who hear the word, but walk contrary to it, and still go on in sin?

A. They are to be looked upon as unbelievers, and enemies of Christ and his gospel.

Quest. 91. *How do the sacraments become effectual means of salvation?*

Ans. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q. What hath God appointed sacraments for?

A. To be means of salvation, and particularly to promote grace and comfort in his people while in their sojourning state.

Q. Is not the word sufficient for that end without the sacraments?

A. It should satisfy us, that a wise God hath thought fit to appoint us to make use of both the one and the other, as means of salvation.

Q. How do the word and sacraments differ as means of salvation?

A. The one is for begetting faith, the other for confirming it; the one is directed to the ear, the other to the eye.

Q. Why hath Christ added sacraments to his word?

A. To be visible signs of his love to mankind, to cure our unbelief, to help our faith, and to quicken all our graces and affections. He knows our frame, that we are more affected by things which our eyes see, than by these which we only hear of by the ear.

Q. Do the sacraments prove effectual means of grace and salvation to all who partake of them?

A. No, but to the elect only.

Q. What is the reason they prove not effectual to all?

A. Because their efficacy and virtue is not from themselves, but from God the author, who, being a free agent, communicates virtue to them according to his pleasure.

Q. Have the sacraments then no virtue in themselves, or by the external action, to confer grace upon the partakers?

A. No.

Q. *Have the sacraments their virtue from the intention, the preparation, the learning, the holiness, or zeal of the administrator?* *A.* No.

Q. *From whence then have the sacraments their efficacy and virtue?*

A. Only from the blessing of Christ, and the working of his Spirit.

Q. *Should any man rest upon his bare attendance upon ordinances?* *A.* No.

Q. *What ought we always to seek and look after under ordinances?*

A. Christ's blessing, and his Spirit's working.

Q. *What doth the Spirit, by his working, in order to make the sacraments effectual?*

A. He puts life and virtue in the ordinances, and by them doth convey and apply Christ and his benefits to the souls of men.

Q. *Doth not the Spirit by his working, put life in all the powers and faculties of the soul?* *A.* Yes.

Q. *What may we think of these who deny or scoff at the workings of the Spirit upon souls under ordinances?*

A. That they are sensual, not having the Spirit; and that they are strangers to the grace of God.

Q. *Is not the case of such very deplorable?*

A. Yes; for, 'if any man have not the Spirit of Christ, he is none of his,' Rom. viii. 9.

Q. *In whom doth the Spirit make the sacraments effectual?*

A. Not in all who receive them, but only in these who by faith receive them.

Q. *Is not this faith, by which other blessings are conveyed, also wrought in souls by the Holy Spirit?* *A.* Yes.

Quest. 92. *What is a sacrament?*

Ans. A sacrament is an holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to believers.

Q. *Is the word* sacrament *to be found in scripture?*

A. No, but the thing signified is there, and the word is very significant, and ancient.

Q. *What words have we in scripture instead thereof?*

A. We have *signs* and *seals*, Rom. iv. 11. Gen. xvii. 11. Exod. xii. 13.

Q. *From whom is the word* sacrament *borrowed?*

A. From the Romans, who understood by it a military oath, whereby soldiers bound themselves to be true and faithful to their general: but gradually it came to be applied to baptism and the Lord's supper, because in them we engage to be faithful soldiers to Jesus Christ the captain of our salvation.

Q. *Why is it called, in the answer, a* holy ordinance?

A. It is called an *ordinance*, as being a thing ordained of God; it is called *holy*, because it is ordained by a holy God, for holy persons, and for holy purposes.

Q. *Why is it said to be instituted by Christ?*

A. To let us know that Christ, who is the head of the church, hath only power to appoint sacraments to her; and that they are not true sacraments which are not instituted by him.

Q. *What is the use of sacraments?*

A. The use of them is to be visible signs and seals to the church, of the benefits of Christ's mediation and purchase.

Q. *What are the two parts of a sacrament?*

A. They are, 1. The outward visible or sensible signs. 2. The invisible things signified and represented by them.

Q. *What mean you by* sensible signs?

A. The elements and actions used in the sacraments, called *sensible*, because they are perceived by our outward *senses*.

Q. *What are these sensible signs used in the sacraments?*

A. In baptism, there is water sprinkled on the body; in the Lord's supper, there is bread broken and eaten, and wine poured out and drunk.

Q. *Are not these elements and actions seals as well as signs?*

A. Yes.

Q. *What is the difference between their being signs and seals?*

A. As they are signs, they signify or represent blessings or benefits to us; as they are seals, they ratify and confirm our right unto them.

Q. *What are the blessings or benefits which are represented, sealed and applied to us by these signs and seals?*

A. They are Christ and the benefits of the new covenant, *that is*, the blessings of Christ's purchase, which are exhibited and tendered to us in the covenant of grace.

Q. *Do the sacraments seal and confirm these benefits to all who partake of them?*

A. No, but to believers only, who are within the covenant; for these who are not within it, do apply God's seal to a blank.

Q. *Why is the covenant of* grace called the new covenant?

A. It is called new, 1. In opposition to the old covenant of works made with our first parents, which they broke. 2. It is sometimes called the *new* covenant or testament, in opposition to the old manner of dispensing of the covenant of grace by types and sacrifices before Christ's incarnation.

Q. Had the old covenant of works any sacraments, annexed to it?

A. Yes, it had two, *to wit*, the tree of knowledge, and the tree of life.

Quest. 93. *Which are the sacraments of the New Testament?*

Ans. The sacraments of the New Testament are, Baptism and the Lord's Supper.

Q. What were the sacraments of the covenant of grace under the Old Testament?

A. They were two, namely, circumcision and the passover; in place of which, we have now baptism and the Lord's supper.

Q. Are the sacraments of the Old and New Testament the same for substance?

A. Yes; for they are seals of the same covenant, and they both represent Christ and his benefits.

Q. Wherein then do they differ?

A. The Old Testament sacraments represented Christ as to come, and that in a darker way; but the New represents Christ as already come, and in a more clear and plain manner.

Q. What is the difference between baptism and the Lord's supper?

A. Baptism is for initiation, and to be received but *once* by us, as circumcision was; the Lord's supper is for *nutrition*, and to be received *often*, as the passover was.

Q. What was the passover?

A. It was a lamb slain, roasted with fire, and eaten wholly with bitter herbs, and unleavened bread; whereby was represented Christ and his sufferings; and the receiving of him by faith, with sincere repentance.

Q. How doth it appear that there are no more sacraments under the New Testament than two?

A. Because Christ the head of the church hath instituted no more for sacraments, than baptism and the Lord's supper: neither are any more needful, seeing the one is a sign and seal of our spiritual birth, and the other of our spiritual nourishment.

Q. *Do not the Papists add more sacraments to these two?*

A. Yes, they add other five, *to wit*, confirmation, penance, ordination, marriage, and extreme unction.

Q. *Why may not these be received as sacraments?*

A. Because none of them are instituted by Christ for sacraments; and though ordination and marriage be of divine appointment, yet neither they nor any of the rest have the parts of true sacraments, nor are they seals of the covenant of grace.

Quest. 94. *What is Baptism?*

Ans. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. *What doth the word* baptism *signify?*

A. It is a Greek word, and signifieth a *washing*; so it is rendered in Mark vii. 4. Luke xi. 38.

Q. *What are the two parts in this sacrament?*

A. 1. There is the outward visible or sensible sign made use of. 2. There is the invisible or spiritual thing signified by it.

Q. *What is the sensible sign here?*

A. It is the sprinkling or washing of the body with water, and using of the words of institution.

Q. *What is the spiritual thing signified by the washing with water?*

A. There is, 1. The washing away of the *guilt* of sin by the blood of Christ in our *justification*. 2. The washing away of the *filth* of sin by the Spirit of Christ in our *regeneration* and *sanctification*, Rev. i. 5. John iii. 5.

Q. *Wherein lies the resemblance between water, and Christ's blood, or the blessings purchased thereby?*

A. In these things; 1. Water washes away the filth of the body, so the blood of Christ cleanseth the soul from sin. 2. Water doth extinguish fire, so Christ's blood quencheth the fire of God's wrath. 3. Water doth mollify the earth, so Christ's blood softens our hard hearts. 4. Our bodies cannot live without water, neither can our souls without the blood of Christ. 5. Water is cheap and free to all, so is the blood of Christ with its benefits. 6. Water hath no effect upon us unless it be applied, so neither hath the blood of Christ without the application of faith.

Q. *Is it lawful to add any thing to the water made use of in baptism?*

A. No; for though the Papists mix oil, salt, cream and spittle with the water, and likewise use the sign of the *cross* at baptism; yet all these are but vain and sinful additions without any warrant from God's words.

Q. *Why may not the sign of the* cross *be retained in baptism, seeing it is designed to teach all who are baptized not to be ashamed to own a crucified Christ?*

A. The Papists give plausible reasons for the other additions, as well for this: but sealing the sign of the *cross* was brought into the church by the Papists, as well as the cream and spittle; it ought to be laid aside with them, as unscriptural and antichristian inventions.

Q. *Is it necessary to dip or plunge the whole body into the water in baptism, as,* some *say, was the practice in the primitive times?*

A. Whatever might be done with some in hotter countries, it would be highly dangerous, especially for infants, in our colder climates to plunge them in water; and therefore we must rest with *sprinkling* of them; and for this practice we find sufficient warrant in the scriptures.

Q. *What warrant is there in the scriptures for baptizing by sprinkling?*

A. 1. We find the washing of tables is termed baptizing, Mark vii. 4. which we know is done, not by dipping, but by sprinkling. 2. The Israelites are said to have been *baptized unto Moses in the cloud,* 1 Cor. x. 2. which was by sprinkling them with its rain. 3. When it is said that all things under the law were purged by blood, we are told at the same time that this was done by sprinkling them with the blood of the sacrifice, and not by dipping them in it, Heb. ix. 21, 22. and hence Christ's blood is called the blood of sprinkling. 4. The circumstances of many of the persons baptized, recorded in scripture, make it highly probable that it was done by sprinkling, or pouring water on them.

Q. *What instances are these you refer to?*

A. 1st, We read of three thousand baptized by the apostles in a part of one day, Acts ii. 41. which could not have been done in so short a time, had they taken them all to a river, and plunged them one by one into it. 2dly, When Philip baptized the Ethiopian Eunuch, Acts viii. 38. it is not likely he would strip him and plunge him in the river, when he was in a journey and no wise provided for it; but rather that they went into the water to the ancles, being bare-footed

according to the custom, where he sprinkled water upon him, according to the prophecy in which the Eunuch had been reading, Isa. lii. 15. *So shall he sprinkle many nations.* 3dly, When Ananias went to baptize Paul, we find he was in the house, Acts ix. 17, 18, 19. Nether is it likely he would go out of it, to be plunged in a river, in the weak and faint case his body was in at that time. 4thly, When Cornelius and his friends were baptized, they were in the house, and water was called for there to do it, Acts x. 47, 48. 5thly, Likewise the Jailor in Philippi, and his family were in the house when they were baptized by Paul and Silas, Acts xvi. 32, 33. For it cannot be imagined that the Jailor would leave his post and go out of the city with all his family in the middle of the night, and let Paul and Silas who were prisoners go too, to seek a river for to plunge them in. Lastly, It was the custom of the primitive church to baptize the sick upon their beds, who hence were called *clinici;* and surely these could not be plunged, but sprinkled only.

Q. *Do we not read of John's baptizing at Jordan and Enon, because of the plenty of water there; and of persons baptized going down into the water and coming up out of the water?* Acts viii. 38, 39.

A. John chose these places, because the waters there were common, which was not the case in other parts of that dry country. And for going down into the water, and coming up out of it, this is said of the baptizer, as well as of the baptized, and so cannot infer dipping. Besides, the words may be rendered, they went unto the water, and they came up from the water.

Q. *What doth the sprinkling with water in baptism declare unto us?*

A. It declareth to us, that we are all filthy and polluted by nature, by reason of orignal sin and corruption, and that we stand greatly in need of being washen from it.

Q. *Can the water in baptism wash us from it?*

A. No; it is only the blood of Christ, represnted by the water, that can do it.

Q. *How is it that the blood of Christ doth wash us from sin?*

A. It is by the Holy Spirit's applying the merits and virtue of Christ's blood unto our souls.

Q. *In whose names are persons to be baptized?*

A. In the name of the Father, and of the Son, and of the Holy Ghost.

Q. *What is signified and meant by using these words in baptism?*

A. Several things; as, that the ordinance is dispensed by divine warrant; and that the person baptized vows subjection to God's authority; and that he is thereby consecrated and bound to the faith, profession, worship, and obedience of the Holy Trinity; and that he will always depend upon the favour, grace, and protection of the Father, Son, and Holy Ghost.

Q. *Is not baptism the sealing of a covenant between God and us?* *A.* Yes.

Q. *What is here sealed and engaged on his part?*

A. That he will be our God, ingraft us into Christ, and entitle us to all the benefits of the new covenant which Christ hath purchased by his blood.

Q. *What is here sealed and engaged on our part?*

A. That we will be the Lord's in soul and body, in practice as well as profession, to serve him, and fight for him all the days of our lives.

Q. *What is meant by that privilege of our being ingrafted into Christ?*

A. It is for us to be cut off from the old stock of nature, and to be united to Christ as our blessed root, from whom we may draw sap for our growth and fruitfulness, John xv. 5. Rom. xi. 17.

Q. *Is this privilege sealed to us by baptism?* *A.* Yes.

Q. *What are the benefits of the covenant of grace, which are sealed to us in baptism?*

A. They are all these blessings which Christ hath purchased by his blood, such as admission into the visible church, and a right to all church-ordinances and privileges, spiritual illumination, remission of sin, deliverance from wrath, friendship with God, regeneration and sanctification, the conduct of the Spirit, fatherly protection and provision, increase of grace, and perseverance in it, meetness for heaven, victory over death, and resurrection to eternal life.

Q. *Doth baptism seal and apply these blessings and benefits equally to all who are baptized?*

A. No; for to these who are truly elect or believers, it doth seal them absolutely; but, to these who are only such in profession, it seals them but conditionally, that is, upon condition they are what they profess to be.

Q. *Do believers partake immediately of the benefits sealed to them at baptism?*

A. Though their right be then sealed, yet God is a free agent, and not tied to that moment of time; but doth confer

his grace, and make his ordinances effectual, when and how he pleaseth.

Q. *Have unbelievers any benefit by their baptism?*

A. Yes; for by it they are outwardly separated from the rest of the world, and from the devil and the flesh, and are solemnly consecrated to Christ and his service; they are become members of the visible church, and have a sealed right and claim to plead the ordinances, offers, and promises of the gospel, if they do not forfeit these by their after-carriage, Rom. ix. 4. 1 Cor. vii. 14.

Q. *Doth not baptism take away original sin, and regenerate all these who partake of it, as Papists and others do teach?*

A. No; for Simon Magus remained still in his unregenerate state after he was baptized, and the best of God's people are troubled with the inherence of original sin all their lives.

Q. *Is baptism absolutely necessary to salvation?*

A. No; for the converted thief was saved without it: it is not the want, but the contempt of baptism, which exposeth to damnation.

Q. *What is the necessity then of baptism?*

A. It is necessary by virtue of Christ's command, who hath thought fit to appoint it, 1. As a badge of Christianity. 2. As a channel of grace. 3. As a sign for teaching us our pollution by sin, and our remedy by Christ. 4. As a seal for confirming believers' right to the blessings of his covenant. 5. As a bond for engaging us to his service.

Quest. 95. *To whom is baptism to be administered?*

Ans. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church, are to be baptized.

Q. *Is baptism to be administered to all persons whatsoever?*

A. No.

Q. *To whom is baptism not to be administered?*

A. Not to heathens or infidels, nor to these who call themselves christians, if they be ignorant, or if their lives be vitious and scandalous.

Q. *Why may not these be baptized?*

A. Because they are not to be looked upon as members of *the visible* church, not within the covenant, and so have no *right* to the seals of it, Eph. ii. 12.

Q. *Upon what terms may such persons be admitted to baptism?*

A. Only upon submitting to the gospel, and their professing of repentance, and of their faith in Christ, and resolutions of obedience to him, Acts ii. 38. Matt. iii. 6. Acts viii. 13.

Q. *Who are they that properly have a right to baptism?*

A. These who are members of the visible church, and their infant-offspring, Acts ii. 39.

Q. *What is it you call the visible church?*

A. It is a society made up of all the professors of Christ throughout the world, who openly embrace the true religion, together with their children, 1 Cor. vii. 14. Acts ii. 39. Rom. xi. 16. Gen. xvii. 7.

Q. *What are the privileges of the visible church above the rest of the world?*

A. The visible church is entitled to God's preserving care in the midst of dangers and enemies, to the enjoyment of a gospel ministry and ordinances, and to the communion of saints, 1 Tim. iv. 10. Isa. xxxi. 5. Eph. iv. 11, 12. Mark xvi. 15, 16. Acts ii. 39, 42.

Q. *What is it you call the invisible church?*

A. The whole body of true believers in Christ, that is, those who not only profess Christ outwardly, but have a real and vital union with Christ as their head, whereby their souls are inwardly renewed, which God only sees; and therefore called *invisible*.

Q. *What are their privileges above others?*

A. They have communion with Christ both in grace and glory.

Q. *Have infants a right to baptism?*

A. Yes, the infants of these who are believers or members of the visible church have a right to baptism, but not others.

Q. *How do you prove their right to baptism?*

A. Because the infants of believing parents are within the covenant, as well as the parents themselves; so God told Abraham in the covenant he made with him, and did thereupon establish and declare the right of his infant-seed to the initiatory seal of the covenant, Gen. xvii. 7, 10. I will es-'tablish my covenant between me and thee, and thy seed after 'thee in their generations, for an everlasting covenant; to 'be a God unto thee, and to thy seed after thee. And every 'man-child among you shall be circumcised.' Now Abraham's covenant being the covenant of grace, of which

Christ is the Mediator; and believers now being Abraham's children by faith, and heirs of the same covenant with him, which is everlasting, and its promises and privileges the same now as of old, though its seals be changed: wherefore the infant-seed of believers now have the same right to baptism, that Abraham's seed of old had to circumcision, which was the same in substance with it. And this right of succession we find expressly declared by the apostle Peter, Acts ii. 38, 39. 'Repent and be baptized every one of you. For the promise is unto you, and to your children.' And hence the apostle Paul calls the children of believers now *holy*, 1 Cor. vii. 14. *that is*, federally holy, as the Jews were called *a holy nation*, being by circumcision instated within the covenant, solemnly dedicated to the Lord, and made visible church-members, as our infants are by baptism.

Q. *How doth it appear that baptism is come in the place of circumcision?*

A. It is evident from Col. ii. 11, 12. Besides it is plain that both of them represent the pollution of our nature, and the way of our purification by the shedding of Christ's blood.

Q. *What farther warrant have you from scripture for infant-baptism?*

A. 1*st*, Christ commanded his apostles, Matth. xviii. 19. to go disciple and baptize all nations, of which infants are a considerable part. There was no need to mention them there expressly, seeing their privilege was settled for many ages before by circumcision: though soon after we are told that their right continued as formerly, Acts ii. 38, 39. And indeed it were most unreasonable to think that their condition should be worse by Christ's incarnation than it was before. 2dly, We are assured that the privilege of the Gentiles now is as large as that of the Jews was, they being all one in Christ, Rom. iii. 29. and x. 12. Gal. iii. 14, 28. 3dly, We are told, Rom. xi. that the Jews shall be grafted again into their own olive tree, as they were broken off. From which it is easy to infer that their seed, which were broken off with them, shall be grafted in with them as before. 4thly, The scripture declares infants to be capable of the divine blessings of pardon, of the Spirit, of faith, of grace and glory: upon which account, Christ doth kindly invite and take them *into* his arms, See Isa. xliv. 3. and lxv. 23. Jer. i. 5. Matth. *xviii. 6.* Mark x. 14, 16. Luke i. 15. And therefore the *sign* and seal of these blessings must also pertain to them. *5thly*, We read of the apostles baptizing whole households to[illegible] not excluding the infants therein, Acts xvi. 15, 33

1 Cor. i 16. And in this they followed the example of the Jews, who circumcised all the proselytes that came over to them, and their children also. And after the example of the apostles, it is known the ancient church did baptize the infants of christian parents.

Q. *Do we not read of the apostles teaching, and of persons professing their faith, before they were baptized?*

A. Yes; but these were first to be won to the christian faith before they or their children might be baptized. But infants, who were not capable of being taught, or of professing their faith are to be reckoned as parts of their parents, and to be judged of by them till they come to the use of reason; so that if parents be holy, and among the blessed of the Lord, their infant offspring are to be deemed so with them, according to Rom. xi. 16. and Isa. lxv. 23. In the covenant made with Abraham and his seed, of which circumcision was the seal, and they all partook, God said not to the infants, but to Abraham, Gen. xvii. 1. "Walk before me, and be thou perfect."

Q. *If children be admitted to baptism, why not also to the Lord's supper?*

A. Because it is required of all who partake of the Lord's supper to examine themselves, and to discern the Lord's body; which children cannot do, not having the exercise of reason. And, upon the same account, the children of the Jews, who did partake of circumcision, were not admitted to the passover; they not being capable to ask, or to be instructed concerning the meaning of it, according to Exod. xii. 26. The initiatory seal is for conveying a right, but the other is for commemorating a benefit, which necessarily supposeth understanding.

Q. *To whom doth it pertain to present the infants of the visible church to baptism, and to act as sponsers for them?*

A. Infants being considered as parts of their parents, and having a right to baptism as such, it belongs properly to parents to present them to God in baptism, and in their name to consent to the covenant of grace; and not to these who are called *godfathers* or *godmothers*. It is only the parents who have the power of their education, and who are accountable to God for them; and, till they be capable to chuse their own way, the will of the parents only is to be taken for theirs.

Q. *Are not christian parents bound by the strongest ties to bring their children to God in baptism?*

A. Yes; 1st, Because they have dedicated themselves and all they have unto the Lord. And 2dly, They being the in

struments of conveying original sin to them, they are bound in justice, to repair the injury (so far as they can) by bringing them to the fountain of Christ's blood for their cleansing, and to the congregation of God's people for the help of their prayers.

Q. *Are all these in covenant with God, and entitled to heaven, who get this seal of it; particularly these children who are born of truly godly parents, that gave them up sincerely to God in baptism?*

A. 1st, If such children die young before they do any thing to disinherit themselves, we have ground to believe they are saved. 2dly, These children by their birth and baptism are entitled to many external privileges and mercies more than others; hence baptism is resembled to Noah's ark, by which all Noah's family were saved from the temporal deluge as well as himself, 1 Pet. iii. 21. 3dly, Children of godly parents have a stronger claim to the blessings of the covenant than others, seeing they can not only plead, *They are the Lord's* by baptismal dedication, but that God is truly *their father's God*, and they are the seed of his people with whom the covenant was established, and to whom the promises were made. But 4thly, They should remember, if they do not put in their claim when they come to age, take hold of the covenant for themselves, and ratify their parents' deed, they forfeit their right and claim to the saving blessings of the covenant.

Q. *How should parents be affected and exercised when they present their infants to God in baptism?*

A. They should look back to their own baptismal dedication, transact with God in secret both for themselves and their infants, and endeavour to make it sure that they are really in covenant with God, since this is of the utmost concern both to them and their posterity; for the promise runs, *I will be your God and the God of your seed.* They should earnestly pray for grace to enable them to give them good instructions and a good example, that they may, like Abraham the father of the faithful, *command their children, and their household after them, to keep the ways of the Lord*, Gen. xviii. 19.

Q. *How should children improve their baptism when come to age?*

A. 1. Children of godly parents should bless God that they are born of such parents, and that their claim to the covenant-blessings is thereby strengthened. 2. They should timeously ratify their baptismal covenant and their parents' deed, by a personal transaction with God, and giving away them-

selves unto the Lord: and this they should do solemnly at the sacrament of the Lord's supper, that so they may become christians by their own consent, as well as by their parents' dedication. 3. They should plead their baptism, as God's seal and pledge to them of the remission of sins, through the blood of Christ, which was then sacramentally applied to them. 4. They should improve their baptism as a spur to holy living, a shield against temptation, and an incitement to courageously owning of Christ and his truths, without being ashamed of him before men.

Quest. 96. *What is the Lord's Supper?*

Ans. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine according to Christ's appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

Q. *What are the usual names given to this ordinance?*

A. It is called the *Lord's supper*, 1 Cor. xi. 20. It is called the *Lord's table*, 1 Cor. x. 21. The *communion*, 1 Cor. x. 16. *Breaking of bread*, Acts ii. 42. The *cup of blessing*, 1 Cor. x. 16. Christ's *testament*, Luke xxii. 20. The *feast*, 1 Cor. v. 8. The ancients usually called it the *eucharist*; and we commonly call it the *sacrament*.

Q. *Why is it called the Lord's supper?*

A. From the time when the Lord Jesus, its author, did institute it, which was in the same night wherein he was betrayed.

Q. *Why did he appoint it at night?*

A. Because the passover was to be eaten at night, and *supper* then was the principal meal of a family: and it may teach us that this feast is only for the members of Christ's family, who dwell with him both day and night.

Q. *Are we then necessarily bound to celebrate the sacrament at night, as was done at its first institution?*

A. No; for the reason of doing it at night, and in a private family, doth not now subsist: this was done at first only upon the account of the *passover-supper* that was to be so eaten, and in the room of which the *Lord's supper* was to succeed: but, in numerous assemblies for worship, the night would be highly inconvenient for it.

Q. *Why did Christ appoint this supper immediately after the passover?*

A. To shew that the one was to come in the room of the other, and that they were both the same in substance.

Q. *How doth it appear that they are the same in substance?*

A. In regard the Israelites kept the lamb four days tied to their bed-posts before it was slain; that by its constant bleatings they might be kept in mind of their sore bondage in Egypt, from which God wonderfully delivered them, and also put in mind of the sorrows and agonies which the Messiah was to suffer to deliver them from sin and hell: so, in like manner, the Lord's supper is a standing memorial of our salvation by the sufferings and death of Jesus Christ, our glorious deliverer from sin and wrath.

Q. *Why did Christ appoint this ordinance the same night in which he was betrayed?*

A. 1. That he might give a strong proof of his love to his disciples, in providing more for their comfort than for his own safety, and that at a time when he saw heaven, earth and hell coming all in battle array against him. 2. That we might observe the charge he gave us about this ordinance, as the words of a dying Jesus, who was going to do more for us than all the world could do.

Q. *Is the Lord's supper a* sacrifice, *as well as a* sacrament?

A. No: for though the Papists have horridly corrupted this ordinance, and turned it to the *sacrifice* of the *mass*, whereby they disown the sufficiency of Christ's sacrifice on the cross to take away sin, and are guilty of the vilest superstition and idolatry; yet the Lord's supper is no more but a sacrament, which is of a quite different nature from a sacrifice; a *sacrament* being the commemoration of a benefit received from God; but a *sacrifice* is the offering of something propitiatory to God for sin, which was done at once by Christ upon the cross, and can never be repeated.

Q. *In what posture ought we to receive the sacrament?*

A. In a table-posture, such as is common at meals; which we find Christ and his apostles used, Matth. xxvi. 20, 26. Luke xxii. 14. where it is said, *They sat down* at the table.

Q. *Is it not more decent and reverend to use* kneeling *at this time?*

A. We are not to be wiser than Christ, nor to accuse the apostles and primitive church, who used *sitting*, of indecency *or irreverence*.

Q. *Who then appointed* kneeling, and when came *it in?*

A. It was Pope Honorius the second, in the beginning of the thirteenth century.

Q. *Upon what pretence did he appoint kneeling?*

A. It was in consequence of the doctrine of *transubstantiation*, which had been decreed not long before by pope *Innocent* the third. Then it was judged proper to kneel for worshipping the sacramental bread, which they believed to be turned into Christ's real body.

Q. *Should any Protestant symbolize with Papists and idolators in their errors and superstition?* *A.* No.

Q. *What are the* elements *or visible* signs *appointed in the Lord's supper?* *A.* Bread and wine.

Q. *How are these to be disposed of?*

A. After consecration, the bread is to be broken, given, and eaten; and the wine, being poured forth, is to be given, and drunk.

Q. *Why are both these signs appointed?*

A. The more to confirm our faith, and to give us the more distinct representation of Christ's death and sufferings, and to shew us the plentiful redemption and rich supplies we have in a crucified Christ for our perishing souls.

Q. *May we make use of wafers instead of* bread, *as the Papists do?*

A. No; for then we should not have a fit sign of spiritual nourishment, nor any *breaking* of bread according to Christ's institution.

Q. *What is signified by the* bread *here?*

A. Jesus Christ the bread of life, who is given for the life and nourishment of our souls.

Q. *What is signified by the* wine?

A. Christ's precious blood, with all the rich blessings, and refreshing comforts proceeding from it to us; such as, deliverance from wrath, pardon of sin, peace with God and conscience, access to God in duty, strength and increase of grace, intimation of God's love, and sweet views of Immanuel's land.

Q. *What is signified by the breaking of the bread, and the pouring forth of the wine?*

A. All the sorrows and sufferings of Christ for us, and particularly the breaking and wounding of his body on the cross, and the shedding of his blood for our sins.

Q. *What is signified by giving the bread and wine to the communicants?*

A. It signifies God's giving a whole crucified Christ, with all his offices and benefits, to believing partakers.

Q. *What is signified by communicants receiving the bread and wine?*

A. It signifies their stretching forth faith's hand to receive a whole Christ, according to the gospel-offer, and that with close and particular application to their souls' necessities.

Q. *Have the people a right to the* cup, *as well as to the* bread?

A. Yes; and none may deprive them of it, seeing Christ apointed a full feast and complete nourishment to his people, and said to the first communicants, *Drink ye all of it*, Matth. xxvi. 27.

Q. *How should we be affected and employed when beholding and receiving the bread broken and wine poured forth?*

A. We should contemplate a broken and bleeding Saviour, with broken and contrite hearts for our sins, that pierced him: our hearts should be warmed with love and gratitude to him, that loved us in such a manner, as to give himself to be a propitiation for our sins; we should lodge our souls in his wounds as our only refuge from the avenger of blood, and plead Christ's blood and merits for all that we want from God.

Q. *What is the chief end of this institution, first mentioned in the answer?*

A. It is to shew forth Christ's death; according to 1 Cor. xi. 24, 25, 26.

Q. *How are we to shew forth Christ's death in this ordinance?*

A. By recalling it into our minds with admiration, giving thanks to God for such a sacrifice, and pleading it with him as the only ground of our hope: and also by proclaiming before the world the wonderful love of Christ in dying for us, and our hope and confidence in the merits thereof; publicly owning ourselves to be his disciples, and declaring by this action that we are not ashamed of his cross, but do glory in it.

Q. *Why will Christ have us to shew forth his death in this manner?*

A. To testify our thankfulness for it, and that we do believe it to be the only foundation of our salvation; and also because this commemoration is an excellent means to subdue sin, quicken grace, melt our hearts, and administer comfort to us under all discouragements.

Q. *Who are these meant by the* worthy receivers *mentioned in the answer?*

A. They are believers, who are fit to receive, and do exercise faith and love in the act of receiving: not that they are *worthy* in a legal sense of any mercy, but called worthy, be-

cause they receive in a suitable and becoming manner, both with respect to their state and frame; which is worthiness in a gospel sense.

Q. *May these who have weak faith, and many fears, be admitted to join with the worthy receivers?*

A. Yes; for weak believers are among Christ's friends whom he invites, and are these who have a right to the children's bread; besides, this ordinance is appointed as a means of our spiritual strength and growth in grace.

Q. *But, may not these weak and doubting souls keep back till they arrive at comfort and strength?*

A. No; for strength and comfort are attained in the way of believing, and using the means which God hath appointed for that end; and we have no ground to expect them while we neglect this ordinance, which is one of these means.

Q. *What advantage do worthy receivers reap by this ordinance?*

A. They are made partakers of Christ's body and blood, with all his benefits.

Q. *How are worthy receivers made partakers of Christ's body and blood?*

A. Not corporally, but spiritually.

Q. *How do they partake of these spiritually in the sacrament?*

A. When they get their title secured to the benefits or fruits of Christ's broken body and shed blood, as by seizing or enfeoffment; or when their souls do actually share of these benefits here in part.

Q. *What are these benefits or fruits of Christ's body and blood which worthy receivers partake of?*

A. They are pardon of sin, deliverance from wrath, the subduing of sin, the strengthening of grace, curing of heart-plagues, resolving of doubts, loosing of bands, sweet views of God's love, and of eternal glory, and the like.

Q. *Are we not made partakers of Christ's body and blood in a corporal and carnal manner in the sacrament?* *A.* No.

Q. *What is meant by these words in the answer?*

A. That there is no transubstantiation or turning of the bread and wine in the sacraments, into the very body and blood of Christ, as the Papists do maintain.

Q. *Is not Christ really present in the sacrament?*

A. Yes, he is spiritually present by his Spirit and grace, but not present in a bodily manner.

Q. *Do the elements remain still bread and wine after the consecration?*

A. Yes; for our reason and senses do plainly testify them to be so, and Christ and his apostles do expressly call them so. The apostle Paul, speaking of the bread, doth three times over call it bread, after consecration; and Christ calls the cup, when distributing it, the *fruit of the vine*. See 1 Cor. xi. 26, 27, 28. and Matth. xxvi. 29.

Q. What is the meaning then of these words of Christ, Take eat: this is my body broken for you?

A. The plain and obvious meaning is, that the broken bread doth signify and represent Christ's body as it was to be broken and wounded for us. In like manner, Christ said, *This cup is the New Testament;* not that he meant the very cup was turned into the New Testament, but only that it was a sign and seal of the New Testament and its blessings.

Q. *Must not Christ's body continue in heaven until the restitution of all things at his second coming?*

A. Yes; the apostle Peter saith so, Acts iii. 21. Nay, Jesus Christ himself said, *Now I am no more in the world*, John xvii. 11.

Q. *Can a true human body be in heaven, and on earth, and in many thousand places of the earth at the same time?*

A. No.

Q. *Is it consistent with the glorified state of Christ's body, to have it still liable to suffering and contempt?* *A.* No.

Q. *Would it not be liable to these, if transubstantiation was true?*

A. Yes; for so it might still be pierced, nay, torn in pieces or burnt; it might be eaten by wicked men, nay, by beasts, and thrown out to the dunghill; which is absurd to imagine concerning the glorified body of the Son of God.

Q. *Seeing such absurdities would follow, ought not we to understand Christ's words*, This is my body, *in a figurative sense?*

A. Yes, especially seeing our Lord frequently used this way of speaking to his disciples, calling himself, *bread*, a *door*, a *way*, a *vine*, &c. and particularly concerning the sacraments, saying of circumcision, *This is my covenant;* and of the lamb, it is the *Lord's passover*, Gen. xvii. 10. Exod. xii. 11. And we see how expressly the Holy Ghost saith of believers, 1 Cor. xii. 27. *Ye are the body of Christ;* yet all agree to take these words figuratively; and why not also Christ's words, *This is my body.*

Q. *Seeing believers are not partakers of Christ's body and blood in the sacrament in a corporal manner, how is it they do partake of him?*

A. They are partakers of Christ by faith in the sacrament, when the fruits and benefits of Christ's death are applied by faith unto their souls, by which they get spiritual nourishment and growth in grace, Heb. iii. 14. 1 Cor. x. 16. John vi. 35, 47, 58, 63.

Q. *How is faith to be exercised in communicating?*

A. Many ways; 1. In discerning a crucified Christ and his benefits under the elements, and looking to him for healing and salvation. 2. In fleeing in to the clefts of his wounds for protection from wrath. 3. In embracing Christ in all his offices, and with all his benefits, as he is offered to us in the giving of the bread and wine. 4. In being firmly persuaded of the truth of the gospel revelation, and of the promises of salvation by the blood and merits of Jesus Christ. 5. In applying the virtue and efficacy of the blood and merits of Christ to ourselves, for silencing conscience, renewing the soul, subduing of sin, and for quickening and strengthening of grace. 6. In pleading this blood with God for pardon and acceptance, for sanctification and glorification. 7. In yielding up ourselves both soul and body to Jesus Christ, to be taught by his Spirit, governed by his laws and saved by his blood.

Q. *Do believers get spiritual nourishment and growth in grace by exercising faith in partaking in the foresaid manner?*

A. Yes.

Q. *How may we know if we receive spiritual nourishment and growth in grace in and by the sacraments?*

A. We may know it by these marks; 1. If we have a better taste and relish of spiritual things than we had before. 2. If we draw virtue from Christ's death for crucifying of sin, which hinders our strength and growth. 3. If we be more rooted and established in grace, confirmed in our faith, and increased in humility and spiritual-mindedness. 4. If we abound more in prayer, and in the fruits of holiness, and in the duties which we owe both to God and man.

Quest. 97. *What is required to the worthy receiving of the Lord's Supper?*

Ans. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

Q. *Can unbelievers, while remaining so, be worthy partakers?*

A. No; for they, not being in covenant with God through Christ, have no right to this confirming seal of the covenant.

Q. *Is this an ordinance appointed for conversion?* *A.* No.

Q. *Is it not dangerous to come to it unworthily?* *A.* Yes.

Q. *How shall we prevent that danger?*

A. By seeking after both habitual and actual preparation for it, that is, by labouring both to be in a state of grace, and to have grace drawn forth into exercise.

Q. *How shall we attain to this preparation?*

A. By examining ourselves, 1 Cor. xi. 28.

Q. *What is it for a man to examine himself in this case?*

A. It is for a man to retire from the world, and to pose, his own heart with certain questions concerning his qualifications for the Lord's table, and to urge his heart to make plain answers.

Q. *What are the things we should examine ourselves about, in order to our partaking of the Lord's supper?*

A. The answer mentions five special things which we are to examine ourselves about, namely, our knowledge, faith, repentance, love and new obedience.

Q. *For what end must we have knowledge?*

A. That we may be able to discern the Lord's body in the sacrament.

Q. *What is it to discern the Lord's body in the sacrament?*

A. It is to distinguish rightly between the outward signs and the spiritual things signified; and to have a due uptaking of the value and excellency of the body and blood of Christ, and the blessings thereby purchased; and also to discern the greatness of our Lord's sufferings, so as to be duly affected with his love manifested therein, and grieved for our sins that were the procuring cause of them.

Q. *What are we to examine about our knowledge?*

A. Two things: 1. If it be competent in its measure. 2. If it be saving in its quality.

Q. *What is that competent measure of knowledge needful for worthy partaking?*

A. We must have the knowledge, 1. Of God in the unity of his essence and Trinity of persons. 2. Of man in his estate both before and since his fall. 3. Of Christ the Mediator in his two natures and three offices. 4. Of the covenant of grace, and the way of our justification by faith in the Surety's righteousness. 5. Of the seals of this covenant, and particularly of the holy supper, and the design of it.

Q. *How may we discern if our knowledge be saving in its quality?*

A. We may reckon it is so, 1. If it be humbling, and cause us to mourn for sin, Zech. xii. 10. 2. If it take us off from self, and lead to Christ and his righteousness as the only ground of our hope, Phil. iii. 8, 9. 3. If it influence both heart and life, and make us breathe after conformity to Christ our head, 2 Cor. iii. 18.

Q. *What is the use of faith in the Lord's supper?*

A. To feed upon a crucified Christ, or to apply the fruits and benefits of his death unto our souls.

Q. *What is implied in faith's feeding on Christ in the sacrament?*

A. It imports the soul's hungering and thirsting after Christ and embracing of him by faith: also it imports the soul's union with Christ, and partaking of the benefits of his death: its having great satisfaction in him, and deriving life, strength and growth from him.

Q. *How may we know if our faith be true and saving?*

A. We may judge it so, if it soften and purify the heart, if it make Christ precious to us, if it work by love, if it carry us above the world, and make us fruitful in good works.

Q. *What is the use of repentance in partaking of the Lord's supper?*

A. That in renewing covenant with God, we may be sorry for former breaches and backslidings: that, in looking upon a bleeding Saviour, we may mourn for our sins, which brought all these sufferings upon him: that we may receive a broken Christ into broken hearts, and firmly resolve in his strength, that we will not pierce him any more.

Q. *How may we know if our repentance be true?*

A. It is so, if our sense of sin drive us to Christ the only remedy; if our grief for sin be universal, for the corruption of our nature, as well as the outbreakings of our life; if we sincerely desire deliverance from all sin and corruption, study universal holiness, endeavour to avoid all known sins, and to perform all known duties both to God and our neighbour.

Q. *Why is love so needful at the Lord's table?*

A. Because it is a love feast, wherein we have the greatest discovery of God's love to sinners that was given, which requires suitable returns of love from us, namely, love to God and Christ, to his people, and to our very enemies.

Q. *How may we know if our love to God and Jesus Christ be true?*

A. We may judge it so, if we love God above all things.

if we keep his commands, if we be afraid to offend him, if we be tender of his honour, if we rejoice in the success of his gospel, if we mourn under his absence, long for his presence, and desire to be like him.

Q. *Is not every worthy communicant resolved in Christ's strength to perform new obedience, by forsaking all sin, and following the Lamb whithersoever he goeth?* A. Yes.

Q. *Is not self-examination with respect to all these things very useful before partaking?*

A. Yes; for it serves to discover how it is with us, to humble us for defects, and to excite us to go to the fulness that is in Christ for the supply of all our wants.

Q. *Is it not most dangerous to neglect self-examination before communicating?*

A. Yes; for the answer saith, all must examine themselves, lest coming unworthily they eat and drink judgment to themselves.

Q. *Is not self-examination to be joined with earnest prayer?*

A. Yes.

Q. *What should we pray for before we come to the Lord's table?*

A. That God would prepare our souls for so near an approach to him; that he would quicken all the sacramental graces, and bring them to a lively exercise in us; and that he would save us from coming unworthily to his holy table.

Q. *Who are these that come unworthily to the Lord's table?*

A. These who are ignorant or graceless, and they who live in any known sin, or come without reconciliation to God and their neighbour; also they who neglect to prepare themselves by self-examination and prayer, for exciting of grace before they come.

Q. *What is the sin of these who come unworthily?*

A. They are guilty of the body and blood of the Lord, being accessory to the Jews' sin who crucified him, by their harbouring the murderer sin, 1 Cor. xi. 27.

Q. *What is the danger of these who come unworthily?*

A. They eat and drink judgment to themselves, 1 Cor. xi. 29, 30.

Q. *What judgments were inflicted on the unworthy communicants at Corinth?*

A. Sickness and death, 1 Cor. xi. 30.

Q. *Is this sin pardonable upon repentance?*

A. Yes; the blood of Jesus Christ cleanseth us from all sin

Q. *May these who want assurance come to the Lord's table?*

A. Yes, if they have a sense of their need of Christ, and

est desires to be found in him; for this sacrament is a
as for strengthening weak grace, and obtaining the evi-
e of God's love to doubting souls.

*What shall those do, who after all their endeavours can-
et their hearts brought to any suitable frame for ap-
ching to God in this ordinance?*

They ought to bewail their case before the Lord, and
n obedience to his command they should come to put ho-
upon their dying Saviour, who has appointed this ordi-
e as a means for bringing such exercised souls into a
frame. It is our best course, even in our worst cases,
y ourselves in God's road, who has promised to meet
as remember him in his ways, and doth many times
rize his people with supplies of life, when he sees them
ggling with their deadness in the use of appointed means.

uest. 98. *What is prayer?*

ns. Prayer is an offering up of our desires to God
hings agreeable to his will, in the name of Christ,
confession of our sins, and thankful acknow-
ment of his mercies.

. *What are the parts of prayer mentioned in this answer?*
They are three; petition, confession, and thanksgiving.

. *What are our petitions to God called in the answer?*
They are called an offering up of our desires to God.

. *Doth God account the offering up of the words of the
h as petitions or prayers to him?*
No, without the desires of the heart; though he will
pt of the desires of the heart, if sincere, without the
ls of the mouth, as in the case of Moses and Hannah,
d. xiv. 15. 1 Sam. i. 13.

. *Are we not to make use of our voice and words in ut-
g our desires to God?*
Yes, when the circumstance of the time and place will
dit; for these are proper and needful to prevent wan-
ng, to increase fervency, and to glorify God with the out-
l man, Psal. v. 3. and lv. 17. and lxix.

. *If some, as they allege, cannot pray in such proper
ls as others, may they omit prayer?*
No: for God looks chiefly to the heart, and its desires;
he accepts them when sincere, though the words be not
oper or exact. Hence the Psalmist encouraged himself

in his distress, Psal. xxxiii. 9. "Lord, all my desire is before thee, and my groaning is not hid from thee."

Q. *To whom are we to offer up our desires in prayer?*

A. To God only, Psal. l. 15. and lxii. 8. Matth. iv. 10. and vi. 9.

Q. *May we pray to any of the three persons of the Godhead?*

A. Yes; for in scripture we find prayers directed, sometimes to the Father, John xvi. 23. Eph. iii. 14. sometimes to the Son, Matth. viii. 2. Acts vii. 59. 1 Cor. i. 2. sometimes to the Holy Ghost, 2 Cor. xiii. 14. Yet so, as when any one of the three is named, the other two are understood as included, they being all three but one and the same God.

Q. *Why must we pray to God only?*

A. Because so we are commanded, and it is God only that searches our hearts, that knows our cases, and can help us in straits, Matth. iv. 10. Psal. xxxiv. 15, 17. 2 Kings vi. 26, 37. And hence he styles himself, the God hearing prayer, Psal. lxv. 2.

Q. *May we not pray to saints or angels, or to the virgin Mary?*

A. No; for in all the scripture there is neither command, promise nor example for it: nay, we are forbidden to do it, for it is idolatry: the saints know not our cases, and they are cursed who trust in man. See Matth. iv. 10. Isa. xlii. 8. Exod. xx. 3. Col. ii. 18. Rev. xix. 10. Isa. lxiii. 16. Jer. xvii. 5.

Q. *May we not pray to the saints in heaven, as well as aptly to saints on earth to pray for us?*

A. We do not pray to saints here with religious honour, but only ask their charitable assistance while we have access converse with them here below, which we are warranted to to do, 2 Thess. iii. 1. James v. 14, 16. But the saints in heaven are *ignorant of us*, Isa. lxiii. 16.

Q. *Can we in prayer make known to God that which he knew not before?*

A. No; for he understands our thoughts afar off, Psalm cxxxix. 2, 4. But yet he thinks fit thus to enjoin us to make known our requests to him, as the means by which we are to receive the good things promised, Phil. iv. 6. Psal. l. 15. Joel ii. 32. Rom. x. 12.

Q. *Can prayer merit any thing from God?*

A. No; for in prayer we come, as needy beggars, to ask *mercy only* by mere favour.

Q. *If God hath decreed* to give us what we need, what *we pray for it?*

A. Because God hath commanded us, and he hath decreed to bestow blessings in the way of prayer.

Q. *Is not prayer our privilege as well as our duty?*

A. Yes; and a great privilege it is, for such poor beggars to be admitted in a familiar manner to open our cases to so great a King, in whose presence the angels cover their faces.

Q. *For what things may we offer up our desires to God?*

A. Not for things unlawful, but for things which are agreeable to God's will, 1 John v. 14.

Q. *What do you mean by the will of God, which is to be the rule of our prayers?*

A. Not his *secret will* which is unknown to us, but his *revealed will* which is contained in his word.

Q. *What are these things agreeable to God's revealed will, which we are to pray for?*

A. They are good things both spiritual and temporal that we stand in need of, and which he hath promised to us in his covenant.

Q. *What are these spiritual things we should pray for?*

A. They are such as an interest in Christ, pardon of sin, supplies of grace, deliverance from sin and wrath, and eternal life.

Q. *May we pray for the good things of this life?*

A. Yes, but not principally or in the first place.

Q. *What things are we to seek in the first place?*

A. Spiritual things, particularly Jesus Christ and his grace.

Q. *Ought not spiritual things and temporal things be asked in a different way?*

A. Yes; for the one we are to pray absolutely, and for the other conditionally and with submission to God's will.

Q. *What is the condition upon which we are to pray for temporal good things?*

A. It is upon condition that God see it fit for his own glory and our good to grant them to us, 2 Sam. x. 12. and xv. 25, 26. Matth. viii. 2.

Q. *Ought we to seek for temporal mercies with the same fervency as for spiritual?* *A.* No.

Q. *Should we pray for all sorts of spiritual mercies in the same way?*

A. No; for we should pray absolutely for these that are absolutely necessary for us, such as Christ, faith, remission of sin, perseverance, &c. But for things which are not absolutely needful to salvation, such as the highest degrees of grace, spiritual gifts and comforts, deliverance from tempta-

tions, &c. these we should pray for conditionally, and with submission to the will of God.

Q. Why may we pray absolutely for Christ and his grace?

A. Because they are absolutely promised, and we are sure they are for God's glory and our real good, seeing without them we cannot serve God here, nor enjoy him hereafter.

Q. *Ought we to pray for all sorts of persons?*

A. Yes; as for kings, for magistrates and ministers, for all saints, for the afflicted, for the unconverted, for our relations and friends, and even for our enemies, 1 Tim. ii. 1, 2. Eph. vi. 18, 19. Matth. v. 44. Psalm. lxxii. 19. and lxvii 2, 3, 4.

Q. *Are there not some persons excepted, for whom we must not pray?*

A. Yes; we may not pray for them that have committed the sin against the Holy Ghost, nor for the dead, nor for the damned in hell, 1 John v. 16.

Q. *What if we should ask any thing disagreeable to the will of God?*

A. In that case we must not expect to receive it, James iv. 3.

Q. *Is it enough that the matter of our prayers be right, to wit, that they be for things agreeable to God's will?*

A. No; for the manner of our prayers must be so too.

Q. *May we go to God without a Mediator?*

A. No; for we are guilty and obnoxious to his justice, and so can no more approach to God, than stubble to a consuming fire.

Q. *Who is the Mediator between God and man?*

A. The man Christ Jesus, and beside him there is none else, 1 Tim. ii. 5.

Q. *In whose name we offer up our desires to God?*

A. Only in the name of Christ this one Mediator, John xiv. 13, 14. and xvi. 23.

Q. *What do you mean by praying in the name of Christ? Is it only to use his name in our prayers?*

A. There is more in it; for it imports our pleading the merits of Christ the purchaser for every thing we want, and depending thereupon as the only ground of our acceptance and audience with God, Eph. iii. 12.

Q. Is Christ that angel mentioned, Rev. viii. 3, 4. *with the golden censer, that offers up our prayers before the throne of God?* *A.* Yes.

Q. What is that incense he is said to mix with the prayers of the saints?

A. It is the merits of his obedience and sufferings, or his erfect righteousness.

Q. *What need is there for mixing this incense with our rayers?*

A. To perfume them, and take away the ill favour of the nperfections and defilements which cleave to our best duties.

Q. *May we not in prayer make use of the names of saints r angels as our intercessors with God?*

A. No: for this would be highly injurious to the Lord esus Christ, who is the alone intercessor and advocate with he Father for us, 1 Tim. ii. 5. Heb. vii. 25. 1 John ii. 1.

Q. *Besides praying in Christ's name, is there any thing ore required in the manner of our prayers that they be acceptable to God?*

A. Yes; they must be offered up with humility, sincerity, aith, fervency and perseverance, Psal. x. 17. Jer. xxix. 13. Heb. x. 22. James i. 6. James v. 16. Luke xviii. 1.

Q. *When we are bid* pray without ceasing, 1 Thess. v. 17. *nust we do no other work but pray?*

A. The meaning is, that we should continue in prayer without wearying, keep up stated times, and embrace all proper occasions for prayer, and study to keep the heart always in a praying frame.

Q. *May we omit prayer when we do not find our hearts in good frame for it?*

A. No; we must go and make our complaint to God who an help us, and not cease praying till we find ourselves in a better frame.

Q. *If the desired mercy do not soon come, may we then give over?*

A. No; we must continue instant in prayer, and not faint, Rom. xii. 12. Luke xviii. 1.

Q. *Can we ourselves pray in this acceptable manner to God?*

A. No; and therefore we must have the Spirit of God to help our infirmities, Rom. viii. 26, 27. and hence he is called he *Spirit of supplication*, Zech. xii. 10.

Q. *How doth the Spirit of God help us in prayer?*

A. He both raises suitable affections in us for prayer, and directs us to suitable matter and arguments in prayer, because we know not what we should pray for as we ought, Rom. viii. 26.

Q. *Is it not thus that the Spirit makes intercession in us?*

A. Yes.

Q. *Are all prayers offered up to God, accepted and answered?*

A. No; for the prayers of the wicked are an abomination to the Lord, Prov. xv. 8.

Q. How cometh it that the prayers of many are not regarded?

A. Because they regard iniquity in their hearts, such as unbelief, pride, covetousness, malice, or unmercifulness to the poor; for each of which God threatens to shut out our prayers, Psal. lxvi. 18. James i. 7. Psal. cxxxviii. 6. Isa. lvii. 17. Matth. v. 24. and vi. 15. Prov. xxi. 13.

Q. Doth not God sometimes delay long to hear the prayers of his own people?

A. Yes; he doth so, to chasten and humble them for their sins, to try their faith and patience, to quicken them to more fervency in prayer, and make mercies more sweet to them when obtained, Isa. lix. 2. Matth. xv. 26, 28. Isa. lxiv. 7. 2 Cor. xii. 8, 9.

Q. How may we know that our prayers are accepted of God, when yet we receive no answer to them?

A. It is a good sign of acceptance, when we are helped still to wait upon God in the way of duty, or get our hearts enlarged in prayer: or when we are inclined to justify God, and blame ourselves for the cause of his silence, Isa. viii. 17. Psal. cxxxviii. 3. Lam. iii. 39, 40, 41.

Q. Doth not God sometimes answer his people's prayers though the very things asked be not given?

A Yes; when he grants them the equivalent, or things more necessary for them; as when he gives spiritual blessings instead of temporal, stronger adherence to Christ instead of assurance, or greater humility and meltings of heart for sin, instead of consolation and joy.

Q. What is the second part of prayer mentioned in the answer?

A. Confession of our sins.

Q. Ought not our petitions for pardon and mercy to be attended with humble confessions of sin?

A. Yes, if we would have them acceptable and successful, Luke xviii. 13, 14.

Q. What sins should we confess unto the Lord?

A. All our sins, both original and actual, of omission and commission, in heart and life, in words and actions: with the several aggressions of them, and their deservings at God's hand.

Q. In what manner ought we to confess our sins to the Lord?

A. We should confess our sins humbly, freely, fully, and in a most penitent manner, with grief for them, hatred of

them, and strong resolutions against them in strength of Jesus Christ.

Q. Must we not forsake our sins, as well as confess them?

A. Yes; for it is only these who do so, that shall find mercy, according to Prov. xxviii. 13.

Q. What is the third part of prayer mentioned in the answer?

A. Thankful acknowledgment of God's mercies to us.

Q. Is thanksgiving to be always joined with our petitions and supplications to God?

A. Yes; for God requires and expects it, and it is most pleasing unto him, Phil. iv. 6. Luke xvii. 17. Psal. lxix. 31.

Q. What are the mercies we ought to acknowledge, and give thanks for?

A. All the spiritual and temporal mercies which we presently enjoy; and the eternal mercies which we hope for, and have promised unto us.

Q. Which is the greatest mercy that we have to acknowledge?

A. Jesus Christ is the mercy of mercies, and the unspeakable gift of God to a perishing world, for which we should offer thanks to God, both now and through all eternity, Luke i. 72. 2 Cor. ix. 15.

Q. Is not this thankfulness for mercies a special way of glorifying God?

A. Yes, for God hath said, "Whoso offereth praise, glorifieth me," Psal. l. 23.

Q. How should we acknowledge our mercies, so as to glorify God?

A. We should acknowledge them thankfully and with admiration, affectionately and with delight in the Author, humbly and with self-abhorrence, obediently and with fruitful lives, fiducially, and with encouragement to ask for more, Psal. cxiii. 1, 2, &c. Psal. cxvi. 1, 2, 9, 12. Gen. xxxii. 10, 11. Psal civ. 1, 3. 2 Cor. i. 10. Psal. lxvii. 5, 6.

Q. Ought we not to bewail it, that we are so negligent and backward in this duty of thankfulness for mercies received?

A. Yes.

Quest. 99. *What rule hath God given for our direction in prayer?*

Ans. The whole word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called, *The Lord's Prayer.*

Q. *Why do men need rules and directions in prayer?*

A. Because of ourselves we know not what to pray for as we ought, nor how to pray for it aright when we know it; but are ready to mistake either as to the matter or manner of our prayers.

Q. *When do men mistake in the matter of prayer?*

A. When they ask things not good in themselves, or not proper for them: so the disciples did mistake, when they would have called for fire against the Samaritans, Luke ix. 54.

Q. *When do men mistake the manner of prayer?*

A. When they pray for mercies in a formal way, or for carnal ends, as to make provision for their lusts, Isa. lxiv. 7. James iv. 3.

Q. *What helps hath God furnished us with for prayer?*

A. He hath given us both a general and special directory for it.

Q. *What is the general directory which God hath given us for prayer?*

A. The whole word of God, which is of great use to direct us both as to the matter and manner of prayer.

Q. *How is the word of God useful to direct us in the matter of prayer?*

A. The word doth furnish us with matter for preface, for confession, for petition, and for thanksgiving in prayer.

Q. *What matter doth the word furnish us with for the preface of prayer?*

A. It affords us the most noble and lofty descriptions of God, with his titles and attributes, which are proper in our addresses to him; such as these in Exod. xv. 11. and xxxiv. 6, 7. Neh. ix. 6. Job ix. 4. and xi. 7. and xl. 9. Psal. lxxxiii. 28. and lxxxvi. 8, 10. and lxxxix. 6, 8. and xc. 2. and cii. 25, 26, 27. and civ. 1, 2, 24. and cxxxix. 7, 8, 9, 10. and cxlv. 3, 8, 9, 13, 17. Isa. xxviii. 29. and xl. 12, 15, 17, 22, 28. and lv. 9. Jer. xvii. 10. and xxxi. 35. Mal. iii. 6. Dan. ii. 34, 35. 1 Tim. i. 17. Rev. iv. 6, 11.

Q. *What matter doth God's word furnish us with for the confession of sin?*

A. It doth set before us many examples of religious persons, humbling themselves before God for their sins, and confessing their original sin and corruption, the blindness of their minds, the stubbornness of their wills, the carnality of their affections, their sins of omission and commission and the manifold aggravations of their sins; as in Ezra ix. 6, 13, 15. Neh. ix. 32, 33, 34, &c. Job vii. 20. and ix. 3, 20. and xv. 14, 15, &c. and xl. 4. and xlii. 5, 6. Psalm xiv. 3. and xix.

12. and xxxviii. 4, 18. and xl. 12. and li. 3, 4, 5, &c. and lxxiii. 22. Psalm cxix. ult. and cxxx. 3, 4, &c. Isa. i. 6. and vi. 5. Jer. v. 3. and ix. 1. and xvii. 9. and xxxi. 18. Lam. iii. 39, 40, &c. Dan. iv. 5, 6, &c. Luke xv. 18, 19, 21. Rom. vii. 14, 15, &c. and viii. 7. Eph. xxi. 2, 3, &c. and iv. 18.

Q. *What matter doth the word afford us for thanksgiving?*

A. It doth set before us the examples of God's people, who blessed and praised him for his goodness to them in creation and providence in allowing them the comforts of life, peace and tranquillity, success in their callings, sanctified afflictions, recovery from sickness, the accomplishment of promises, and especially for Jesus Christ and all manner of spiritual blessings in him, Psalm viii. 3, 4. and lxv. 9. 10. and cxxxix. 14. and civ. 27, 28, &c. and iii. 5. and lxviii. 19. Deut. viii. 10. Gen. xxxii. 10. Isa. xxxviii. 10. 17. Psalm cxix. 67. 1 Kings viii. 56. Luke i. 68, 69, &c. Eph. i. 3. 2 Cor. ix. 15. Isa. lxiii. 7. Psalm ciii. 1, 2, &c. Rev. i. 5, 6. 1 John iv. 10.

Q. *What matter doth the word afford for petitions and requests?*

A. The scriptures, abound with many excellent precepts and precious promises, every one of which we may turn into prayers or requests, begging of God that he would give us grace to obey the precepts, and grace to enable us to plead and wait for the accomplishment of the promises. Besides, we have recorded many examples of saints petitioning for pardon of sin, reconciliation with God, the divine blessing, the evidences of God's love, and peace of conscience; for renovation of heart, saving illumination, holy fear, faith, and increase of all grace; for preservation from sin and error, wisdom to improve time and prepare for death; as in Psal. li. 1, 2, 3, 7, 9. and cxliii. 2. Hos. xiv. 2. Luke xviii. 13. Jer. xvii. 14. Psalm lxvii. 1, 6. and cvi. 4, 5. and xxxv. 3. Psalm li. 8, 10, 11, 12. Rom. xv. 13. Psalm cxix. 18, 29, 33, 37, 80, 132, 133 Job xxxiv. 32. 1 Thess. v. 23, 24. Psalm xxvii. 11. and lxxxvi. 11. Luke xvii. 5. Psalm xix. 12, 13. and xxxix. 4, 5. and xc. 12. All which may be useful to direct us in prayer.

Q. *Do not we find the scripture saints making use of arguments with God in prayer, for obtaining their requests?*

A. Yes, very many, taken from the mercy of God's nature, the glory of his name, his promises, faithfulness, power, and from the merit and righteousness of his Son Jesus Christ, Psal. lxxxvi. 5, 15. and lxxix. 8, 9. Joshua vii. 9. Num. xiv. 17, 18, 19. Psal cxix. 49. and lxxiv. 20. Neh. i. 5. Matth.

viii. 2. Isa. lxiv. 6. Jer. xxiii. 6. Dan. ix. 17, 18, 19. which are recorded for our instruction and imitation.

Q. If the word doth shew us the matter of prayer so fully, then what need have we of the Spirit of grace and supplication, which God promiseth to pour out upon his people?

A. It is the Spirit's office to take of the things of Christ and shew them unto us, John xvi. 15. He teaches us all things, and brings all things to our remembrance, John xiv. 16.

Q. Doth the scripture give us direction also as to the manner of prayer?

A. Yes; it directs us to draw near to God with sincerity, humility, fervency, constancy, and faith in the merits of Jesus Christ, Heb. x. 22. Psal. x. 17. James v. 16. and i. 6. John xvi. 23. Luke xviii. 1.

Q. What is the special rule of direction in prayer, mentioned in the answer?

A. That form of prayer which Christ taught his disciples, commonly called, *The Lord's prayer.* This we have recorded in Matth. vi. 7, 10, 11, 12, 13. 'After this manner 'therefore pray ye; Our Father which art in heaven, hal-'lowed by thy name,' &c.

Q. Why is that prayer called the Lord's Prayer? Is it because he used it himself?

A. No, the Lord Jesus could not use it, for he had no sin to seek forgiveness of, as in the 5th petition; but it is called his prayer, because he taught it to his disciples, that they might make use of it.

Q. What was Christ's design in teaching them this prayer?

A. He designed to teach his disciples (who were then but private persons) suitably to their weak infant-state, when they had little of the Spirit, and little knowledge of the gospel-mystery; for he had gradually revealed himself to them: and therefore, in the mean time, he gives them a short, plain and easy form of words, that might comprehend the heads or chief things they had to ask of God, and from which they might draw materials for prayer. Likewise, he taught them by it to ask for things relating to God's glory before things relating to themselves, and to prefer spiritual mercies before temporal.

Q. Why do you think this prayer was so much calculated for the disciples' then present state?

A. Because our Lord did not then think fit to direct them to pray in his name, or to make any mention of Christ in their prayers: but afterwards, when he was pleased plainly to

reveal himself as the great priest and sacrifice for lost sinners, he did teach them expressly to pray in his name, John xvi. 23, 24.

Q. *Was it our Lord's design to tie his disciples to the precise words he gave them, and to use them always when they prayed?*

A. No; for he gave them this prayer chiefly as a pattern or directory for their assistance in prayer, so that they were left at freedom either to use these very words, which indeed are sweet and excellent, or to enlarge upon them in other words suitably to their own case, or the case of others joining with them in prayer.

Q. *How do you make it appear they were left at that freedom?*

A. Because, 1. Christ saith to his disciples, Matth. vi. 9. *Pray after this manner.* 2. Matthew and Luke do very much differ, and alter the words in recording this prayer. 3. We have several prayers of the apostles recorded, as in Acts i. 24. and iv. 24. Eph. iii. 24. 1 Thess. iii. 11. 2 Thess. iii. 11. 2 Thess. ii. 16. Heb. xiii. 20. and yet in none of them do they use the express words of this prayer. 4. The Lord gives directions for prayer in other texts, and prescribes words as expressly as Christ doth in Matth xvi. such as we have recorded in Hos. xiv. 2. Joel ii. 17. and yet none plead that we are stinted to these precise words, though there is the same reason for doing it in the one place, as in the other.

Q. *Is not the Lord's prayer still of excellent use unto us?*

A. Yes, and we ought to value it highly, and have a special regard to it, as a pattern of divine contrivance, and a most comprehensive summary of the chief things we have to ask of God, which we should diligently study, both as to matter and method, and from which we should take the materials of our prayers.

Q. *Doth Christ's giving us this prayer, warrant men to compose forms of prayer for others, so as to restrict them to the use of them, and cause them to read them when they pray?*

A. By no means; for though forms of prayer may be useful to children and weak persons, who cannot pray without such helps; yet to impose them upon such as need them not, and to oblige men to read them as terms of communion, is most unwarrantable.

Q. *Wherefore is this practice unwarrantable?*

A. 1*st*, Because we have no scripture command nor example for it; we are enjoined to read and study the scriptures, but not to read any prayer-book. If the scriptures

saints had any such book, they could not have said, as in Rom. viii. 26. 'we know not what to pray for as we ought,' without the Spirit's help; for these who read such books for prayer, seem to be at no loss what to pray for. *2dly*, We have many prayers of the scripture and primitive saints recorded, which they conceived suitable to their present circumstances and necessities, without any book or set form; nay, these ancient saints were so far from reading their prayers from a book, that we are assured the usual posture was to pray with their eyes either shut or else lifted up to heaven. *3dly*, The cases, frames, trials and circumstances of Christians are so various, and alter so frequently, that it is impossible that such composed forms can reach them. *4thly*, To restrict men to such forms, would hinder them from the search of the sriptures, and of their own hearts; seeing they must use the petitions prepared for them, whether they be suitable to their conditions or not. *5thly*, This practice is injurious to the office of the Holy Spirit, and the design of Christ's ascension.

Q. *Is not the using and reading of forms of prayer, of very ancient standing in the church?*

A. For as ancient as it is, we are well assured there was no such practice in the church for four hundred years after Christ; neither came it in, till the Spirit of grace had in a great measure left the church, and whenever he is poured out again upon the church, these forms will be laid aside.

Q. *How is this practice injurious to the Spirit's office and Christ's ascension?*

A. In regard it is the office of the Holy Spirit to help his people's infirmities, when they know not what to pray for as they ought; and Christ ascended up on high, that he might send the Spirit, and give gifts unto men, of prayer as well as of preaching: but, if reading of prayers take place, these gifts are useless, seeing one that can read well, may pray as well as these who have the greatest gifts; and hereby a grave is digged for burying the most useful gifts of God to men; which is an injury to Christ and his Spirit, and expressly contrary to the injunction which he gives unto ministers, to stir up the gift of God that is in them, 2 Tim. i. 6.

Q. *What parts doth the Lord's prayer consist of?*

A. Of three parts, namely, a preface, six petitions, and the conclusion.

Quest. 100. *What doth the Preface of the Lord's Prayer teach us?*

Ans. The Preface of the Lord's Prayer (which is, *Our Father which art in Heaven*), teacheth us to draw near to God with all holy reverence and confidence, as children to a Father, able and ready to help us; and that we should pray with and for others.

Q. *Why doth Christ teach us to begin prayer with a solemn preface?*

A. To let us know that we must not rush into God's presence without consideration, but must study to have an awful sense of the majesty of that God whom we are to address.

Q. *What is the preface given to the Lord's prayer?*

A. It is in these words, *Our Father which art in heaven.*

Q. *What views doth Christ give us of the object of worship in this preface?*

A. We have a twofold view of God in it; 1. In the near relation he stands to his people, in these words, *Our Father.* 2. In his glorious majesty, and dwelling place, in these words, *which art in heaven.*

Q. *How is the word* Father *to be understood here?*

A. Sometimes *Father* is understood *personally* for the first person of the blessed Trinity, and to whom prayer is directed; as in Eph. iii. 14. Sometimes *Father* is understood *essentially* for the Godhead, including all the three persons; as in 1. Chron. xxix. 10. 2 Cor. vi. 18. And in this last sense we take it in the Lord's prayer.

Q. *In what respect is God called our Father?*

A. 1st, God is called our Father in respect of creation, as in Isa. lxiv. 8. Mal. ii. 10. 2dly, In respect of our adoption into the family of God through Jesus Christ, Rom. viii. 14, 15. Gal. iv. 5, 6.

Q. *When Christ directs us in prayer to call God our* Father, *what doth he teach us hereby?*

A. He teacheth us hereby to draw near to God, 1. With holy reverance and fear of God our creator. 2. With a filial and kindly respect to God as our benefactor and provider. 3. With humble confidence and expectation of getting what we want from a loving father. 4. With willingness and desire as children who delight to speak to their kind father.

Q. *Is it not unspeakable love and goodness in God to allow such sinful worms to call him our* Father?

A. Yes; and the apostle John is astonished at it, 1 John iii. 1.

Q. *May unregenerate men call God their Father?*

A. Not in a peculiar manner, or in a gospel sense; hence

Christ would not allow the Pharisees to call God their Father, John viii. 42, 44.

Q. *Who are these then that may warrantably do it?*

A. These who receive the spirit of adoption into their hearts may cry, Abba, Father, Rom. viii. 15.

Q. *What is the spirit of adoption?*

A. It is the Spirit of God that produces the nature and dispositions of children in the souls of God's people; which appears in their filial love of God, their fear of offending him, their dependence upon him, their obedience and desire of conformity to him.

Q. *How shall these cry* Abba, Father, *who see not the evidences of the spirit of adoption in them?*

A. If they receive the Lord Jesus by faith, they may call God their Father; for it is by faith in him that sinners become the children of God, John i. 12. Gal. iii. 26.

Q. *What shall these say who doubt if they have got true faith?*

A. If they be weary of their sins, and earnestly desirous of reconciliation with God through Christ, they may go to God with the prodigal, and say to him, *Father I have sinned*, &c. Luke xv. 18.

Q. *Wherein doth God resemble a father or earthly parent to his people?*

A. In regard he pities them, provides breasts for them, clothes them, loves to hear them speak, is ready to hear their cries, gives them good instructions and a good example, chastises them with yearning bowels, provides portions and inheritances for them, Prov. iii. 13. 1 Peter ii 2. Isa. lxi. 10. Prov. xv. 8. Psalm xxxiv. 15. Matth. v. 48. Jer. xxx. 11. Psalm xxxi. 19. Luke xii. 32. 1. Pet. i. 4.

Q. *Wherein doth God excel all earthly fathers?*

A. In regard he is a Father infinitely rich, wise and loving, immortal and everlasting: he gives his children whatever is good for them, and in the best time; he never gives them what is hurtful to them: he makes all his children heirs, yea, heirs of a kingdom, even the youngest of them.

Q. *Why is God in this preface said to be in heaven? Is he no where else?*

A. The meaning is not that God's presence is included in the heavens; for the heaven of heavens cannot contain him, who fills heaven and earth, and is every where present, 1 Kings viii. 27. Jer. xxiii. 24. But he is said to be in heaven, because there is his throne and court, where he manifests himself most gloriously, Psalm xi. 4. and ciii. 19. Isa. lxvi. 1.

Q. *What doth Christ teach us by addressing God as our Father in heaven?*

A. 1. That though we are allowed to speak freely to God, yet we should know our distance, and have exalted thoughts and awful apprehensions of the divine majesty and glory. 2. That God beholds all things, and is able and ready to help us in every case. 3. That we should be heavenly-minded, and abstracted from the world in duty: that we should have our eyes on heaven as our country and home, and especially on Jesus Christ our intercessor there, for acceptance and audience in every duty.

Q. *What doth the word* our *in this preface teach us?*

A. That we ought not only to pray alone for ourselves, but that we should also pray in society with others, and for others; and particularly, that family-prayer is a duty incumbent on these who have familes, Jer. x. 25.

Quest. 101. *What do we pray for in the first petition?*

Ans. In the first petition (which is, *Hallowed by thy name*) we pray, that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Q. *What is a petition?*

A. It is a request or asking of a thing.

Q. *How many petitions are in the Lord's prayer?* *A.* Six.

Q. *How are these six petitions divided?*

A. The three first relate chiefly to God's glory, and the three last to our good and benefit.

Q. *What is the first of these petitions?*

A. Hallowed by thy name.

Q. *Why is this petition put first?*

A. To shew that we are to prefer the hallowing of God's name to all other things whatsoever. This is the first and great petition, and will last when all the other petitions shall be out of date in heaven; for to all eternity the saints will insist upon the hallowing of God's name.

Q. *What is meant here by the* name *of God?*

A. God himself, the person named, and particularly every thing whereby God makes himself known, such as, his titles, attributes, word, &c.

Q. *What is it to hallow the name of God?*

A. It is to sanctify, honour, or glorify God himself, and to do it in all these things by which he makes himself known, Isa. viii. 13. and xxix. 23. 1 Pet. iii. 15.

Q. *Why is the word* hallowed *or* sanctified *made use of, rather than* glorified?

A. Because God's glory doth shine most in his *holiness*, and God's holiness doth beautify all his other attributes, Isa. vi. 3. and xii. 6. Exod. xv. 11.

Q. *Is there not a vast difference between God's sanctifying of us, and our sanctifying of God?*

A. Yes: for God's sanctifying of us, is by infusing holiness into us, which we had not before; but our sanctifying God, is only to manifest and acknowledge that holiness of God, which he eternally had, and will have.

Q. *Why is the petition set down in the third person,* Hallowed by thy name?

A. To include all persons and things that are capable of doing it; as, 1. Let us who pray be fit, or make us fit, to hallow thy name. 2. Let all our fellow-creatures be fitted and employed to hallow thy name. 3. Because creatures are insufficient to do it, Lord let thy name he hallowed by thyself, who only canst do it to purpose.

Q. *Are we not taught by this petition to acknowledge that we are incapable of ourselves to do any thing for God's glory?*

A. Yes; and therefore Christ will have us to ask grace from God to fit us, and put us in the most useful circumstances for the glorifying of his name.

Q. *How is it that we by grace may hallow and glorify God's name?*

A. By adoring his excellencies; owning our dependence on him; trusting and believing in him; reverencing his name, his word and ordinances; praising him, and calling upon him; confessing and forsaking our sins; magnifying God in his works; justifying him in his judgments; fruitfulness in good works; ascribing the honour of all we do to him; standing up for his glory; espousing the cause of truth and holiness; suffering for them; witnessing against error, sin, and every thing that dishonours him; and commending the way and service of God to others, both by our lips and lives.

Q. *Doth Christ also teach us in this petition, that it should be our joy and endeavour to have the name of God hallowed and glorified by others, as well as by ourselves?*

A. Yes.

Q. *What must we pray for, that others in the world may also glorify his name?*

A. That the nations, and these who know not God, may be converted to him; that they may glorify his name, in the same manner that we are endeavouring to do it; and that

may "come and declare his righteousness to a people shall be born," Psal. xlvii. 2, 3. and xxii. 27, 31.

Should we not join our endeavours with our prayers, der to engage others to glorify God?

Yes, according to our stations.

What direction hath Christ given to persons of all stations hat end?

That in Matth. v. 16. "Let your light so shine before that they may see your good works, and glorify your er which in heaven."

Seeing we come so far short of our duty in this respect, t we not to pray that God may glorify his own name?

Yes, we have Christ teaching us this by his own exam- John xii. 28. *Father glorify thy name.* And we have God's ise that he will do it, Ezek. xxxviii. 23. and xxxvi. 23.

How is it that God doth glorify his own name?

By pouring out his Spirit on the church, and disposing ings in the world to his own glory.

How doth God dispose of the affairs of the world to his glory?

By overruling the occurrences in it, to such events and es as may best promote and advance the glory of his name; hen he restrains or punishes his enemies, and vindicates name from the reproaches of the wicked; when he re- es his church from oppression, removes her grievances, blishes pure worship and ordinances, opens a door for re- nation, restores her judges as at the first, and her counsel- as at the beginning, Ezek. xxviii. 24, 25, 26. and xxxvi. 24, 37, 38. and xx. 40, 41. Isa. i. 26. Psalm lxxvi. 9, 10.

Doth not Christ teach us in this petition to pray against y thing whereby God's name is dishonoured? A. Yes.

What are these evils whereby God's name is dishonoured?

A. They are many, such as atheism, idolatry, unbelief, tempt of God and his worship, swearing, sabbath-breaking, leanness, &c.

Q. If any such profane persons say the Lord's prayer, doth their practice contradict their prayers? A. Yes.

Q. Is it not a cutting affliction to a gracious soul to see or r God's name dishonoured? A Yes, Psal. xlii. 10.

Q. Will not God pour contempt upon these who dishonour name?

A. Yes, their name and memory shall rot here; and they ll rise to shame and everlasting contempt hereafter. ov. x. 7. Dan. xii. 5.

Q. What shall be done to these who honour and glorify d's name?

A. They shall lose nothing by it, 1 Sam. ii. 3. *Them that honour me, I will honour.*

Q. *How will God honour these who honour him?*

A. He will put honour upon their persons, upon their names, their souls, and their bodies: he will honour them at death by sending angels for them, and after death by putting robes of immortality and crowns of righteousness upon them.

Quest. 102. *What do we pray for in the Second Petition?*

Ans. In the Second Petition (which is, *Thy Kingdom come*) we pray, That Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it and kept in it, and that the kingdom of glory may be hastened.

Q. *Why doth this petition follow the former?*

A. Because we cannot hallow or glorify God's name aright till his kingdom come in our souls.

Q. *What is signified by the kingdom of God here?*

A. Three things; 1*st*, The preaching of the gospel is called his kingdom, Mat. xiii. 47. 2*dly*, A work of saving grace in men's souls is so called, Luke xvii. 21. 3*dly*, The state of glory in heaven is also called the kingdom of God, 1 Cor. xv. 50. The two first are called the kingdom of grace in the answer, and the third is called the kingdom of glory.

Q. *Why are these called the kingdom of grace?*

A. Because it is by the dispensation of the gospel that a work of grace is begun and carried on in the souls of the elect.

Q. *Who is king in this kingdom?*

A. God; but he governs it by Jesus Christ his viceroy, whom he hath sent to reign in it, and hence called king of Zion, Psal. ii. 6.

Q. *Why is Christ's gracious work in his people's souls called a kingdom?*

A. Because, where ever grace comes, it subdues mutinous lusts, rules in the will and affections, and brings the whole man in subjection to Christ and his righteous sceptre, 2 Cor. x. 5.

Q. *Whether is it the coming of the kingdom of grace or of glory that we pray for in the second petition?*

A. We pray for the coming of them both, and that because the last is nothing but the perfection of the first, and the glory of God is more fully displayed in it.

Q. *What is meant by the coming or advancement of the kingdom of grace, which we are here taught to pray for?*

A. It includes the spreading and success of the gospel through the world, and the removing of the impediments thereof. Also we pray therein, that the churches of Christ every where may have faithful ministers, pure doctrine, ordinances, and discipline, with much of the presence and power of God's Spirit concurring with the same: that the kingdom of God may be set up in our souls, and in the souls of others, and a work of grace may be carried on therein to perfection.

Q. *What are these impediments of the coming of this kingdom, that we must pray God to take out of the way?*

A. There is in general the kingdom of Satan, which includes the dominion and tyranny of sin, of antichrist, and all the enemies of the church: the overspreading of false religions; the prevailing of error, idolatry, superstition, scandals, divisions, or a corrupt ministry in the church: all these we must pray against.

Q. *How doth it appear that Satan hath a kingdom in the world?*

A In regard Satan is stiled the *god* and *prince of this world;* and the wicked are his children and subjects, in and over whom he rules, 2 Cor. iv. 4. John xiv. 30. and viii. 44. Eph. ii. 2. 2 Tim. ii. 26.

Q. *Is Satan's kingdom very large?*

A. Yes, it is much further spread than the kingdom of Christ.

Q. *How comes Satan to have a large kingdom?*

A. By our first parents revolting from their rightful sovereign.

Q. *Why doth God permit Satan to rule over the world in such a manner?*

A. God permits it as a righteous act of vengeance against man for revolting from the sweet government of his Lord and Maker: and also to glorify his name, by recovering the elect from Satan's dominion.

Q. *Has Satan any right to govern the wicked?*

A. No; he is an usurper, though they are become his willing slaves.

Q. *Ought we not to pray that Satan's kingdom may be destroyed?*

A. Yes; for, while it stands it hinders the coming of Christ's kingdom, and the precious souls he rules over, are under a cruel government.

Q. *What is the meaning of the word* Satan?

A. It signifies an adversary; and well he may be called so, for he is the adversary that goes about as a roaring lion seeking to devour precious souls, Pet. v. 8.

Q. *What is meant by our praying to destroy Satan's kingdom?*

A. We mean, that Christ may bruise the old serpent's head, and deliver poor souls from his tyranny; that Jews, Turks, heathens, and wicked men, may be brought to the knowledge and obedience of Christ.

Q. *How may we know if we be delivered from the kingdom of Satan, and brought into the kingdom of Christ?*

A. We may know it by our hearkening to the Gospel call, by our closing with Christ in all his offices, by our surrendering our hearts to be his throne, our loving his laws, and fighting against his enemies.

Q. *Ought these to pray,* Thy kingdom come, *in whose souls the kingdom of grace is come already?*

A. Yes; for, it being in a weak condition, they must still pray that it may come with more power into them; that sin may be more weakened, and grace more strengthened and increased; and that they may persevere in grace to the end.

Q. *Would not the remarkable coming of the kingdom of grace produce blessed effects in the world?*

A. Yes: for then godliness would be in esteem, truth would prevail against error, iniquity would stop its mouth, Jerusalem would be a praise, her walls would be repaired, her grievences redressed, and her breaches healed; then should her ministers be clothed with righteousness, and her saints shout for joy; then should sinners fly together as a cloud, like doves to their windows: then should the lion lie down with the lamb, the weak should be as David, and David as the angel of God.

Q. *What do we pray for in this petition with respect to the kingdom of glory?*

A. That it may be hastened.

Q. *What is meant by the kingdom of glory?*

A. That glorious state of the church triumphant in heaven, when they shall be free from all evil and enjoy all good, and reign with Christ for ever.

Q. *Why is the heavenly state called the kingdom of God?*

A. Because in that state God reigns over his people gloriously, there not being any inatinous lust or rebellious thought to be found among them. And they themselves shall be made kings, and shall sit with Christ in his throne, and reign with him for ever, Rev. iii. 21. and xxii. 5.

Q. *Who are these that are entitled to that kingdom of glory?*

A. These who receive Christ as their King now, who strive to subdue their lusts, who live as pilgrims here, who keep up a correspondence with that kingdom, and study to be made meet for it.

Q. *Is there not a time fixed for the coming of this kingdom? how then should we pray to hasten it?*

A. Though the time be fixed, yet God makes it our duty to be longing and breathing out our desires for the coming of it, according to Christ's promise, Cant. viii. 14. Rev. xxii. 20.

Q. *How is this longing disposition of the saints expressed?*

A. It is called a 'looking for and hasting unto the coming of the 'day of God,' 2 Pet. iii. 12.

Q. *Why are saints of this longing disposition?*

A. Because the new nature inclines them to desire perfect freedom from sin, and full communion with God.

Quest. 103. *What do we pray for in the third petition?*

Ans. In the third petition (which is, *Thy will be done on earth as it is in heaven*) we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Q. *Why doth this petition follow upon the former?*

A. To teach us, that the doing of God's will is the way to promote the coming of his kingdom.

Q. *What is meant by the will of God here?*

A. Both the will of God's precept, and the will of his providence, Matt. vii. 21. 1 Pet. iii. 17.

Q. *What is it that we pray for, when we ask that the will of God's precept may be done?*

A. We pray, that we and others may by God's word and Spirit be enlightened to know his will revealed to us, and may by his grace be inclined and enabled to obey it.

Q. *Doth not this suppose that we are naturally blind and ignorant of God's will?*

A. Yes; and so the scriptures tell us, Eph. iv. 18. and v. 8.

Q. *Are we not by nature also unwilling to know the will of God?*

A. Yes; Job xxi. 14. 'they say unto God, depart from us, for we desire not the knowledge of thy ways,' Rom. viii. 7.

Q. *What must we do in order to know the will of God?*

A. We must search the scriptures where it is revealed to us, and pray for the teaching of the Spirit of God, who only can effectually remove our blindness and enmity, and give us the saving knowledge of God's will, John v. 39. Psalm cxix. 13, 33, 36.

Q. *Is it enough for a man to know God's will in a literal manner?*

A. No; for we must likewise be inclined and strengthened to obey it: therefore with our Lord, John xiii. 17. 'If ye know these things, happy are ye if ye do them.'

Q. *Will not knowing without doing make a man's case the worse?*

A. Yes, it will make his hell the hotter, according to Luke xii. 47.

Q. *Are we not naturally prone to rebel against God's will and to do the will of the flesh and of the devil?*

A. Yes, Rom. viii. 7. 1 Pet. iv. 3. Eph. ii. 3. John viii. 44.

Q. *Who are these that are inclined to do the will of God?*

A. These who have God's law written in their hearts, which God promiseth to do to all these whom he renews by his Spirit, Jer. xxxi. 33.

Q. *What is it to write his law in their hearts?*

A. It is to make them intimately acquainted with it, to give them a heart love and inward conformity to it, and a ready disposition to obey it.

Q. *Is it not the Spirit of God that must work in us both to will and to do what he requires in his law?*

A. Yes, Phil. ii. 13. Ezek. xxxvi. 27.

Q. *What is it that we ask in this petition, when we pray that the will of God's providence may be done?*

A. That God may give us and others, grace to submit to afflicting dispensations, when it is the will of God to send them, Acts xxi. 14.

Q. *What is that* holy submission *to the will of God which Christians ought to have, when they meet with affliction?*

A. It is a gracious disposition of soul, whereby a Christian is inclined to acknowledge God's wise hand in all he meets with, and to be content to be wholly at God's disposal, without murmuring against him, 1 Sam. iii. 18. 2 Sam. xv. 26.

Q. *Wherefore may we not murmur under affliction?*

A. Because God is righteous in all his ways, and doth punish us less than our iniquities deserve; and, if he take away any of our

comforts, he but takes what is his own, Psalm cxlv. 17. Ezra ix. 13. 1 Chron. xxiv. 14.

Q. *When is it that a Christian is in greatest hazard of murmuring?*

A. When he meets with poverty, reproach, the loss of near relations, or with sharp bodily pain.

Q. *What should quiet us in such cases?*

A. Serious consideration, that we have procured all this to ourselves that he is a holy God that hath done it, and that he sees it needful for us.

Q. *What are we taught by these words in the petition*, on earth?

A. That our concern for the glory of God and good of souls should be very extensive; for we should desire that all the inhabitants of the earth may be engaged to obey the will of our heavenly Father.

Q. *What is meant by these words*, as it is in heaven?

A. These words shew what manner of obedience we should aim at and pray for, that it should be like that of the angels and glorified saints in heaven.

Q. *Where do we read of the angels doing the will of God?*

A. In Psalm ciii. 21. "Ye angels that excel in strength, that do "his commandments, hearkening to the voice of his word."

Q. *Where do we read of the glorified saints doing the will of God?*

A. In Rev. xxii. 3. "There his servants shall serve him."

Q. *What may we infer from such texts?*

A. That it is no disparagement, but our highest honour, to serve God on earth; seeing in heaven both angels and saints do serve him.

Q. *Is there not a great difference between their obedience and ours?*

A. Yes; for they do the will of God in a perfect manner, but we do it imperfectly.

Q. *How then can we imitate these heavenly inhabitants?*

A. In doing the will of God according to our state and ability, as they do according to theirs.

Q. *How is it that angels and saints do the will of God in heaven?*

A. They do it presently, sincerely, humbly, cheerfully, entirely, diligently, fervently, constantly, and unweariedly; and in these we should study through grace to imitate them, humbly bewailing our shortcomings, and earnestly praying to God in Christ's name for more strength.

Q. *May not all such upright souls firmly hope the time is hastening when they shall obey God like angels?*

A. Yes, according to Luke xx. 36.

Q. *Are not the most part on earth unmidful of these excellent patterns of obedience?*

A. Yes, and particularly they who make the practice of the world the rule of their doings; and they who delay performing God's will; also, they who do it only by fits, and they who do it negligently.

Q. *Is it not a great part of the service of angels and saints in heaven to sing songs of praise to God?* *A.* Yes.

Q. *What do they praise him for?*

A. They praise him for his works of creation and providence, and *especially* for his work of redemption by Jesus Christ: hence they *are said* to sing the song of Moses, and the song of the Lamb, Rev. xv. 3.

Q. *Wherefore are their songs in heaven so stiled?*

A. They are called the *song of Moses*, because it was Moses that gave us the account of God's wonderful works of creation, and also his wonderful works of providence in preserving the church and punishing her enemies, in the deluge, in Egypt, and at the Red Sea, upon which occasion we have Moses' triumphant song recorded, Ex. xv. Again, their songs may well be called the *song of the Lamb*, seeing Christ the Lamb of God is the subject matter of their songs, in regard of his amazing free love in undertaking, carrying on, and finishing that glorious work of our redemption. And in these works of creation, providence and redemption, saints and angels will find abundant matter of praise to all eternity.

Quest. 104. *What do we pray for in the fourth petition?*

Ans. In the fourth petition (which is, *Give us this day our daily bread*) we pray, that of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. *What is meant by* bread *here?*

A. Food proper for our bodies, a part being taken for the whole: as in John xiii. 8. and other places.

Q. *Are we not to pray for other things to our bodies besides food?*

A. Yes; and bread is sometimes taken in a large sense, for all things needful for upholding the body in this life, as in Gen. ii. 19. and so it includes habitations, health, sleep, clothes, medicines, and all other necessaries of life, which we are likewise to pray for: as also for averting of these evils which would destroy our bodies, or the means of supporting them: such as bad seasons, famine, war, violence, burnings, plagues, &c.

Q. *Why doth Christ mention bread only in this prayer?*

A. To teach us, that we have forfeited the good things of this life, and deserved to be deprived of them all; that the least crumb of bread is God's free gift, which we can nowise merit at his hand: and likewise to teach us, not to ask delicacies or dainties, but only *necessaries*, and to be content with a sober maintenance, 1 Tim. vi. 8.

Q. *Is not the bread we ask for, the Lord's? why then do we call it* our bread, *as if we had a right to it?*

A. It is called *ours*, not that we deserve it from God, for he oweth no man any thing; but because God is pleased, of his free gift to man, to appoint it for our preservation: and likewise to teach us, to see what title we have to the bread we eat, that it be our own bread, and not another man's.

Q. *Who are they that cannot call the bread they eat their own bread?*

A. Such as eat the bread of idleness, mentioned in Prov. xxxi. 27. *that is*, bread they do not work for, but live at the cost of others: likewise these who eat the bread of violence or deceit, mentioned in Prov. iv. 17. and xx. 17. *that is*, bread got by rapine and injustice: these cannot be said to eat their own bread.

Q. *What is required of us, that the bread we eat may be called ours?*

A. 1*st*, We must see that we have a civil right to it, as having acquired it by honest and lawful means, 2 Thess. iii. 12. 2*dly*, We must see also to have a covenant-right to our bread, by being interested in Christ who is the heir of all things, through whose purchase earthly things are given to believers in a covenant-way, Rom. viii. 32. 1 Cor. iii. 22, 23. Isa. xxxiii. 16.

Q. *Can unbelievers say before God, as well as believers,* our bread?

A. No; for, whatever *civil right* they have to what they possess, they have nothing by *covenant right*: whatever they have by God's providence, is with his leave; they have nothing by God's promise, or with his love. It is only believers who are rightful heirs and possessors of the world. So that unbelievers, who abound in wealth, have cause to be deeply humbled before God, and to say, alas! we are but usurpers of God's good things, we have no good right to them before him, Psal. xxxvii. 9, 11. Matt. v. 5. 1 Tim. iv. 8.

Q. *What is meant by* daily *bread in this petition?*

A. Such a portion of outward things as is necessary and sufficient for our subsistence from one day to another.

Q. *Why doth Christ direct us to pray for* daily, *and not for* yearly *bread?*

A. To teach us these things; 1*st*, Not to look for many days, or great things in the world, but to live every day as if it were our last; hence it is added in the petition, Give us *this day*, Prov. xxvii. 1. 2*dly*, To live in a daily and constant dependence upon God, without anxious cares about futurities, Matt. vi. Phil. iv. 6. 3*dly*, To exercise ourselves daily in prayer, acknowledging God for every mercy, and seeking his blessing thereupon, Psalm lv. 17. 1 Thess. v. 17.

Q. *May we ask for riches or great things for ourselves?*

A. No; for God forbids us, telling us that they who will be rich fall into many temptations and snares, Jer. xlv. 1 Tim. vi. 9.

Q. *What if God should think fit to bestow riches upon us?*

A. Then we should receive them out of God's hand with thankfulness, begging for grace to use them for his glory, and to preserve us from the snares and temptations which usually attend them, Gen. xxxii. 10.

Q. *What are these temptations?*

A. When riches increase, men are tempted to set their hearts upon them, to trust in them, to be proud, to forget God, and to oppress others, Psalm lxii. 10. 1 Tim. vi. 17. Deut. viii. 13, 14. James ii. 6.

Q. *Is not poverty attended also with temptations?* *A.* Yes.

Q. *What are these temptations?*

A. The poor are tempted to discontentment with their lot, and to use unlawful shifts to better it, Prov. xxx. 9.

Q. *What condition then is freest from temptation and the most to be desired?*

A. A middle condition, with a competent portion of the good things of this life: upon which account Agur made in his prayer to God, Prov. xxx. 8. 'Give me neither poverty nor riches, feed me with 'food convenient for me.'

Q. *What is to be understood by a competent portion?*

A. Such a portion as our needs and circumstances do require, and *which* God sees to be fittest for us.

Q. *Is God the best judge of what we need?*

A. Yes; for our heavenly Father, who knows all our needs, is infinitely good and wise, Matt. vi. 32.

Q. *Seeing our heavenly Father knows our need of temporal things, why need we ask them of him?*

A. Because he desires to hear his people's voice, and he would have them to acknowledge that all things come from him.

Q. *Have we nothing to do but to pray for our daily bread?*

A. God hath appointed us also to labour for it, Gen. iii. 19. 'In 'the sweat of thy face shalt thou eat bread, till thou return unto the 'ground.'

Q. *Is not God offended with these who pretend to pray for bread, and will not work for it?* *A.* Yes; 2 Thess. iii. 10.

Q. *If men must labour for their bread why must they pray to God for it?*

A. Because it is God that must give us wisdom and strength to labour, that must make our labour successful, and make temporal things effectual to nourish and sustain us, Deut. viii. 18. Ps. cxxvii. 2. Lev. xxvi. 26. Deut. viii. 3.

Q. *Ought the rich who are well provided, to pray for their daily bread?*

A. Yes, they ought to pray that what is given may be blessed to them, continued with them, and that they may receive it as out of the Lord's hand.

Q. *Why must we seek the blessing of God with outward good things?*

A. Because without it they would be cursed and hurtful unto us, Hag. i. 6. Mal. ii. 2.

Q. *Is not a little with the blessing of God, better than the riches of the wicked?* *A.* Yes, Psalm xxxvii. 16.

Q. *What must we do, that our portion in outward things may be blessed and comfortable to us?*

A. We must secure an interest in Christ the purchaser, guard against distracting cares, trust in the providence of our heavenly Father, be content with his allowance and thankful for it, deal justly with all men, and use the gifts of God for his glory.

Q. *Doth this petition forbid all sort of care or laying up for afterwards?*

A. No; for some care in the way of prudent foresight is needful to provide for children and families, and nowise inconsistent with trusting to God for daily bread; 2 Cor. xii. 14. 1 Tim. v. 8. We see Joseph laid up for the approaching famine, and Solomon commends him that gathered in summer. Nay, Christ himself desired the remaining fragments to be gathered up, and he had a purse-bearer to have something before hand for their needs, Gen. xli. 48. Prov. vi. 6, 7, 8, &c. John vi. 12. and xiii. 29. Prov. xxxi. 16.

Q. *What are these cares which are inconsistent with this petition?*

A. Those which arise from affection to earthly things, which draw on men to use unlawful methods to get them, or are attended with disquieting or distrustful thoughts.

Quest. 105. *What do we pray for in the fifth Petition?*

Ans. In the fifth petition (which is, *And forgive us our debts as we forgive our debtors*) we pray, that God, for Christ's

sake would freely pardon all our sins: which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. *How is it that we find in the Lord's prayer but one petition for temporal things, and so many for spiritual?*

A. To teach us to be far more careful about the precious immortal soul, than about the poor dying body.

Q. *Why is this petition annexed, by the copulative* and, *to the former petition?*

A. To teach us, that worldly enjoyments can give no comfort without pardon of sin; and therefore, when we ask for the one, we should with the same breath pray for the other: for, let a man have never so much of the world, he is a miserable creature if he want pardon.

Q. *What is meant by our debts here?*

A. Our sins against God.

Q. *How can sin be called a* debt, *seeing obedience is properly the the debt we owe unto God?*

A. Sin is also called a *debt*, because, when we fail to pay the debt of obedience, we contract a new debt to the justice of God: by sin we become bound to satisfy justice for the wrong done thereto, by suffering eternal punishment, and God, as the creditor, hath right to insist for this satisfaction when he will.

Q. *Have we not the properties of bad debtors?*

A. Yes; for we are wholly insolvent, we are turned careless about paying our debts, we are unwilling to confess debt, we shift clearing of accounts, we keep out of our creditor's way, and love not to meet with him.

Q. *Doth not the debt of sin expose us to greater misery than any other debt whatsoever?*

A. Yes; for other debts but expose men's bodies to misery here, which death puts an end to; but the debt of sin exposeth both our souls and bodies to eternal miseries in hell, the worst of all prisons, out of which there is no hope of liberation.

Q. *Is there any man able to pay his own debt?*

A. No, not the least farthing of it.

Q. *How then shall we be delivered from the burden of our debts?*

A. We must pray to God for a free pardon, as we are taught in this petition, *Forgive us our debts.*

Q. *Will God forgive our debts without satisfaction to his justice?*

A. No; but he hath provided a Surety for us, who hath made full satisfaction, even the Lord Jesus Christ, for whose sake we must pray for pardon.

Q. *If Christ hath satisfied for the debt, how is the pardon free?*

A. It is free to us, because God exacts no satisfaction from us; and as for the Surety from whom he exacts it, he gave him to us freely, without our deserving or desire: so that the pardon is still free to us, according to Rom. iii. 24. *Being justified freely by his grace, through the redemption that is in Jesus Christ.*

Q. *What means must be used by us, for receiving of this free pardon?*

A. We must with believing and penitent hearts go to the mercy of God in Jesus Christ, and plead for forgiveness for his sake: and it

the same time we must be careful, as Christ teacheth us, to be in a disposition to forgive our debtors.

Q. *Who are these meant by our debtors here?*

A. All these who have injured or wronged us in our persons, estates, names, relations, or in any thing else.

Q. *What is it for us to forgive the faults of such debtors?*

A. It is to pass them over without any hatred or desire of revenge against them, and to be ready to do them good when it is in our power.

Q. *Do these forgive others heartily, who wish them evil, or are secretly glad when evil befals them?* *A.* No.

Q. *What case are these in, who will not forgive others their trespasses?*

A. Christ saith, that neither will God forgive them, Matt. vi. 15.

Q. *Do we any wise merit forgiveness from God, by our forgiving others?*

A. No; it is only an encouragement to expect forgiveness from God, when we feel this testimony of God's grace in our hearts, inclining us to forgive others.

Q. *Are we not able of ourselves to forgive others?*

A. No; we must have the grace of God to enable us to do it, Luke xvii. 3, &c.

Q. *Doth the particle* as, *in the petition, import an equality in our forgiving others with God's forgiving us?*

A. No; for we cannot forgive as freely, perfectly, and finally as God doth: but it is a note of similitude, and of our desire to imitate God in his forgiving of us, and that we do it heartily and sincerely.

Q. *Is it not highly dangerous to use the Lord's prayer with a malicious heart?*

A. Yes; for such use a fearful imprecation against themselves, praying that God may deal with them as they do with others, *which* is, that he may not forgive them at all.

Q. *How shall we attain to this forgiving temper of spirit?*

A. By seeking it from God, and considering our Saviour's precept and example, and the promise of forgiveness annexed to it, Matt. vi. 14. And also by minding that we wrong God much more than any man doth wrong us: and, if God be willing to forgive us ten thousand talents, we may well forgive our neighbour a few pence, Matt. xviii. 32, 33.

Q. *Must we forgive these who do not desire it of us, nor repent of what they have done to us?*

A. Yes; for we find Christ and Stephen did so.

Q. *Do they not still remain debtors to God for these sins if they repent not, though we have forgiven them?*

A. Yes; and therefore these who injure their neighbours, should not be satisfied with a remission from them, but must cry to God for his forgiveness also, saying with David, Psalm li. 4. *Against thee, thee only, have I sinned,* As if he had said, the wrong I have done to others is little, in comparison of what I have done against thee.

Quest. 106. *What do we pray for in the sixth petition?*

Ans. In the sixth petition (which is, And lead us not into

temptation, but deliver us from evil) we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. *Why is this petition connected with the former by the copulative* and?

A. To teach us two things; 1. That pardoned souls are the special objects of Satan's malice. 2. That, when past sins are forgiven, we should be very watchful against sin for the future. Psalm lxxv. 8.

Q. *What are these temptations we are liable to?*

A. They are of two sorts, some to *try* us, others to *seduce* us.

Q. *Whence come these temptations for trial?*

A. From God: thus did he tempt Abraham, Gen. xxii. 1.

Q. *Why doth God tempt his people?*

A. For the trial of their faith, and their other graces, 1 Pet. i. 6, 7.

Q. *Seeing God knows perfectly what is in every man, what need is there for his trying of them?*

A. God tries his people, not for his sake, but their own sakes, that they may know themselves the better; and also for the sake of others, who by seeing their graces may be quickened to imitate them, or by observing their weakness may learn to walk humbly before God.

Q. *How is it said,* James i. 13. *that* God tempteth no man?

A. The meaning there is, that God doth not tempt any man to seduce or entice him to sin.

Q. *Whence then come these temptations for seduction?*

A. From the devil, the world, and the flesh.

Q. *Is not Satan called the* tempter, Matth. iv. 3. *And why?*

A. Because he hath a main hand in our temptations to sin, and it is his constant work and business to seduce and entice men to evil.

Q. *Is not Satan a very subtle tempter?*

A. Yes, as by his considering the conditions of men, and his choosing the fittest seasons and instruments, and the most suitable baits to prevail with them; and by his transforming himself sometimes into an angel of light. And hence the scriptures call him the old serpent, and speak of his devices, wiles, snares, &c. Job i. 8. Rev. xii. 9. 2 Cor. ii. 11. Eph. vi. 11. 2 Tim. ii. 26. 2 Cor. xi. 14.

Q. *Is not the tempter very cruel, as well as subtile?*

A. Yes, and therefore he is called a roaring lion, 1 Pet. v. 8. for he devours his prey without mercy, when once he is master of it. Although at first he cunningly tempts and entices men to commit sin, yet he afterwards cruelly accuses them of it, and torments them for it.

Q. *Doth not Satan prevail the more easily against us, by reason of the strong friends he hath within us?*

A. Yes, the lusts of the flesh are ready always, like Delilah, to deliver us up to him, Judges xvi.

Q. *What is to be understood by these words,* lead us not into temptation?

A. In these words we pray, that God may not expose us to temptations, nor deliver us up to the tempter's will: that, when we are exposed, God may not withhold his supporting grace, but strengthen us to resist the temptation.

Q. *Doth God sometimes as a Judge desert men, and leave them to Satan's power?*

A. Yes; and he doth justly, as being provoked to it by their sins, 1 Sam. xvi. 14. Job i. 12. Psal. cix. 6. Rom. i. 24. 2 Thess. ii. 11.

Q. *How doth God keep us from being tempted to sin?*

A. Either by sanctifying our natures, or by binding up the tempter, or by keeping us from coming into the way of temptations. Sometimes the Lord doth hedge up his people's way with the thorns of affliction, to keep them from straying into dangerous by-paths, Hos. ii. 6.

Q. *While we pray to God to keep us from being tempted to sin, should we not at the same time be diligent in watching over ourselves?*

A. Yes; our Lord will have watching to go along with prayer, Matth. xxvi. 41. "Watch and pray, that ye enter not into temptation."

Q. *Doth not God sometimes suffer his dear saints to be tempted by Satan?*

A. Yes; he sees fit to do so for their good, to try their graces, to abate their pride, to excite their prayers, to shew them their need of living by faith on Christ, to make them weary of the land where Satan goes his circuit, and long for heaven where they shall be out of his reach for ever.

Q. *Why doth Satan continue his assaults against God's people, seeing he cannot ruin them?*

A. Such is his malice, if he cannot keep them out of heaven, he will make their passage to it as uneasy as possible.

Q. *What grounds of comfort doth God afford his people under temptation?*

A. It is comfortable to them to know that their Redeemer hath Satan in his chain, so that he can go no farther in tempting than Christ gives him leave; that he hath given them his sweet and faithful promises to support them; and that he himself was willing to be tempted of the devil, that he might be the more capable to sympathize with his people, and *ready to succour* them when tempted, Heb. ii. 18.

re are these promises, which Christ has given his people to support them under temp

ath promised them his gracious presence with them under their sharpest trials; he will not suffer them to be tempted above what they are able, but with the n will also make a way of escape, Isa. xliii. 2. Heb. xiii. 5. 1 Cor. x. 13.
w is it that Christ succours his people when they are tempted?
sends his Spirit to fortify grace in them, and bring his promises to their remem- he intercedes for them that their faith fail not, and he seasonably takes off the from them.
n no man preserve himself in the hour of temptation?
; for it is God only that is able to keep us from falling, Jude 24.
th not Satan sometimes thrown in unbelieving and blasphemous thoughts into the minds people? A. Yes.
ll God charge his people with guilt upon account of these temptations?
if they hate them, grieve for them, and give no consent unto them.
hat is meant by the evil, *in this petition, we pray to be delivered from?*
e here pray to be delivered from the evil one, the devil; from the *evil of evils*, sin; *evil* of temptation here, and the *evil* of punishment in hell hereafter.
there nothing else required of us, but to pray to be delivered from evil?
e must also watch, and carefully avoid all occasions of sin, such as idleness, evil y, and the like; for these who do not so, their prayers are but mocking of the Lord.

est. 107. *What doth the conclusion of the Lord's prayer teach*

. The conclusion of the Lord's Prayer (which is, *For thine kingdom, and the Power, and the Glory, for ever, Amen*) th us to take our encouragement in prayer from God only, and prayers to praise him, ascribing kingdom, power, and glory : and in testimony of our desire, and assurance to be heard, we *Amen.*

hat are we taught by the particle for *prefixed to the conclusion of this prayer?*
e are taught thereby to enforce our petitions with arguments; as we find was the of the saints in scripture, Num. xiv. 13, &c. Josh. vii. 9. 2 Chron. xiv. 11. and ce.
hy must we use arguments with God in prayer?
ot that we can thereby incline God to grant us any thing that he is averse to; but it to do it in order to strengthen our faith, and to excite our fervency in pleading od.
ay we take our arguments or encouragement in prayer from any worthiness or good ourselves? A. No.
om whence then must we bring them?
ly from the infinite perfections of God, and merits of his Son.
hat are the arguments or grounds of encouragement mentioned in the conclusion of r's Prayer?
hey are the kingdom, the power and the glory of God, which last for ever.
hat is the design and meaning of this conclusion?
o shew us the reasons why we should pray to God, and the grounds we have to at he will hear us: and likewise to teach us, that the main end we ought to propose prayers is, that the kingdom, power, and glory of God may be declared and ad- more and more.
hat is meant by the kingdom *of God here?*
od's universal sovereignty, dominion and authority, which he hath over the world, things in heaven and earth.
ath God the disposal of all the kingdoms and governments in the world?
es, he disposeth of human kingdoms and states; and he hath absolute right to do in gdoms of nature, of providence, of grace, and of glory, as seemeth good to him.
hat encouragement may we draw from God's kingdom in prayer?
hat seeing he is our king and governor, who hath right to dispose of all things, we eason to expect he will be ready to give us what good things we need: for a king well to his subjects. Hence the people of God do often plead with him upon this Psal. v. ii. and xx. 9, and lxxiv. 12.
hat is meant by the power *of God here?*
is infinite might and ability to do whatsoever he will.
hat encouragement may we take from God's power *in prayer?*
hat seeing he is almighty, he is sufficiently able to give us all the good things we ed this argument is often made use of in prayer, 1 Chron. xxix. 12. 2 Chron. xx. 7. viii. 2. Mark xiv. 36. Eph. iii. 20.
ut how doth it appear that God is willing to give, as well as able?
ecause he assumes the character of a gracious king to his subjects, and of a loving *r all his children.*

Q. *What is meant by the* glory *of God here?*

A. The honour, dignity and praise which belong unto God, upon account of his infinite excellencies.

Q. *What is the argument we draw from the* glory *of God in our prayers?*

A. That the granting of these our petitions will greatly redound to the glory of his holy name; and that this is the great end we aim at in all we ask, Psal. lxxix. 9. and lxxxvi. 11, 12. and cxv. 1, 2. Jer. xiv. 21. John xiv. 13.

Q. *What encouragement may we take from these words, for ever?*

A. It doth strengthen our faith to think, that God's sovereignty and perfections are everlasting; that he shall never want power to help us, as earthly kings may.

Q. *Doth Christ by this conclusion teach us in prayer to extol and magnify the Lord, and to join praises to him always with our prayers?*

A. Yes; for a thankful and praising disposition is highly pleasing to God, Psal. lxix. 30, 31. and engageth him to grant our desires, Psal. lxvii. 5, 6.

Q. *What is meant by the word* Amen?

A. It is a Hebrew word, which signifieth *truth* or *certainty*; and is as much as to say, Lord, *so it is*, or, *so let it be*: and thereby we express our fervent desires to be heard, and our humble confidence of obtaining what we ask in the name of Jesus Christ, who, with the Father, and Holy Spirit, is the one supreme God, to whom be glory for ever, *Amen*.

THE END.



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